LECTVRES
VPON
The twelue Articles of *our Christian Faith*:
WRITTEN
For the comfort of the Godly, and *instruction of the Simple*,
By IOHN BAKER.

Whereunto is annexed a cleare Confession of our Christian Faith, contained in an hundred Articles, according to the order of the Creed of *the Apostles*.

By IOHN HOOPER, Martyr; and sometimes Bishop of Gloceſter.

Syn. 61.58
8

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TO THE RIGHT HONOVRABLE SIR FRANCIS WALSINGHAM, Knight, principall Secretary to her Maiesty, and one of her Highneſſe moſt honorable Priuy Councell, *Io. B.t.* wiſheth in *this life the feare of God, and in the life to come, euerlaſting reſt with Ieſus Chriſt.*

COnſidering (right Honourable) that diuers, both of our Countrey-men, & others, haue very painfully and fruitfully laboured to ſet forth the Expoſition and meaning both of the *Ten Commandements*, & alſo of the *Lords Prayer*, and that in the Engliſh

tongue: I thought good, not to meddle any further that way, ſeeing ſo good an entrance was made vnto it. But neither ſeeing nor hearing of any that had giuen forth any Sermons or Lectures vpon the Articles of our Chriſtian Faith, a thing as neceſſary as the other, I was the more emboldened to ſet this Treatiſe forth, that the ſimple and ignorant, which can but onely reade, and haue this benefite to profite themſelues withall, might haue the true and plaine meaning of euery Article of their Faith, as they haue the Expoſition of the Lords Prayer, & ten Commandements. For if this Creede, commonly called, *The Creede of the Apoſtles*, ſhall onely bee ſaid without booke, and rehearſed of the people, without the meaning of it in more words: then they

they cannot take ſuch comfort out of theſe Articles as were requiſite, becauſe they doe not vnderſtand them. And ſo great and excellent myſteries lying hid, ſhall doe no good, becauſe they are not opened and reuealed to the ſimpler ſort. The cauſe that moued me to preſent theſe my firſt fruits vnto your Honour, was, That partly you had heard them read vnto you, and your Honours accepting of them, as fauouring the truth, ſhall incourage others to doe the like, and reade them more diligently. I haue not laboured to be curious in this matter, but ſo plaine, as the weakeſt of capacity might eaſily vnderſtand: for whoſe ſake, and not for the learned, I was willing to publiſh this work, according to that talent that the Lord in mercy hath committed

vnto me his ſeruant, for the building vp of his Spirituall Temple. I doubt not, but by the working of Gods holy Spirit in you in reading of theſe Articles now and then, your Honour (beeing void of waightier matters and affaires, when leaſure ſhall ſerue) you ſhall finde ſome comfort & conſolation in them. Although they be plaine, yet are they true, and need no eloquence to ſet them forth; for truth ſeeketh no corners to hide herſelfe in: Onely her feare is, leſt ſhe ſhould be hid. I grant, it might ſeeme a needleſſe and fruitleſſe thing to write bookes, and publiſh them in theſe dayes, wherein are ſuch ſtore, that now bookes lacke readers, rather then readers want bookes: But if a man conſider well with himſelfe, he ſhall finde that a great many of them tend

not

not ſo much to ſet forth godlineſſe, as wantonneſſe: neither do they profite the Church and Common-wealth, but rather hurt and hinder it, as much as in them lyeth, ſo that it had beene better that a great many of them had beene ſuppreſſed, and neuer beene written. They hurt many, for they leade yong men, (vnleſſe Gods Spirit guide them the better) to vtter deſtruction. Theſe are not the bookes that teach yong men (which are by nature wanton and wilde, and giuen to luſts) to refraine from liberty of the fleſh: but rather giue them the bridle to theſe wanton luſts and appetites: and pitty it is they ſhould be ſuffered in a Chriſtian Common-wealth. Theſe Idle bookes teach not a man to amend and correct his wayes, but vtterly to peruert

them. A yong man therefore ſhall cleanſe his wayes, not by theſe meanes, but by ruling himſelfe according to the word of the Lord, as the Prophet *Dauid* hath forewarned, *Pſalm.* 119. So then, although the ſtore of *bookes* in our dayes is great, yet the number of them that increaſe true godlineſſe, is not ſo great, but that it may bee augmented. And al-be-it ſome one booke pleaſe not euery man, yet another may, ſeeing there are diuers and diuers gifts giuen to edifie, that all men may be without excuſe before the Lord. If any finde fault and ſay, This writer is too hard and high for my capacity, hee may haue an eaſier: If this man bee too eloquent and fine, hee may haue another that is more ſimple and plaine: for GOD bee thanked, there is great

great variety of giftes in the Church of CHRIST. And as it is in the Body naturall of Men, that all members are not alike, nor haue the ſame function, yet all are neceſſary: And although the Foote bee not ſo excellent a member as the Hand or the Eye, yet for the vſe of the body it is as neceſſary and profitable: neither can the Head ſay to the Foot, I haue no neede of thee, but one hath neede of the helpe of another for the maintenance of the whole: So it is in the myſticall body of the Church, ſome haue more excellent gifts then others, and ſome may be likened to the head, ſome to the eye, and ſome to the hand: other of inferior giſts to the foot and to the legge, which yet ſurely cannot be deſpiſed, or lightly

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ſet by, conſidering the body cannot want them: neither is this onely to bee ſeene in the myſticall body of the Church, wherein ſome are Paſtors, ſome Doctors, ſome Deacons, and ſome haue the gift of eloquence, ſome of knowledge, ſome of vtterance, and ſome of tongues: But this may be perceiued in the body of the Common-wealth, wherein ſome are Kings and Rulers, appoynted of God to be heads ouer others; and ſome are Crafts-men and Artificers, ſome Husband-men and Plow-men, farre inferiour to the other; and yet notwithſtanding, as neceſſary is the poore labouring man for the ciuill body, as is the Magiſtrate and ſuperiour: For if all ſhould rule, who ſhould obey: If all againe ſhould obey, who ſhould rule

or

or gouerne? But now the Lord hath ſo tempered and diſpoſed theſe things in his infinite wiſedome, that there ſhould bee no diſorder; and that euery one ſhould bee indebted and bound to another: that ſo loue and vnity might bee kept and maintained in all. For no one man hath all giftes vnto him, that hee might ſtand in need of his neighbour, and loue him the better, hauing that gift which hee ſeeth himſelfe to bee deſtitute of. Thus, beeing willing to performe all the duties of a faithfull Miniſter of IESVS CHRIST, vnto your Honour, I leaue to trouble you any further from other affaires of your Prince and Countrey, beſeeching the Almighty to increaſe his gratious gifts in you, to the honour of his holy name,

the

the profite of his Church, and the conſolation of your owne ſoule in the end; Which he grant vnto your Honour for his Chriſts ſake, *Amen.* 1579.

Your Honours in the Lord Ieſus, moſt humble to command,

IOHN BAKER.

TO

TO THE GODLY AND CHRISTIAN Reader, grace and peace from God the Father, and from our Lord Ieſus Chriſt. *Amen.*

I Haue for thy ſake (gentle Reader) ſet forth vnto thee briefly, the meaning of all the Articles of our Chriſtian faith, which are neceſſary to ſaluation, to this end and purpoſe, that as thou haſt in Engliſh an Expoſition vpon the ten Commandemẽts of Almighty God, & the Lords prayer, to know the better what they meane: ſo thou mighteſt haue likewiſe in thy mother tongue, ſome opening of theſe Chriſtian Articles, which beeing well applyed to thy owne conſcience by a liuely faith, thou ſhalt finde ſweeter

ſweeter vnto thee, then either hony or the hony combe, and a treaſure to be preferred before much gold; yea the fineſt that may be. And becauſe Sermons are not ſo cõmon in euery pariſh Church, as by the law of God, and the Prince they ſhould be, thou mayeſt therefore vſe this booke priuately in thy houſe when thou ſhalt haue leaſure, as vpon Sundayes and holy dayes at after noone. The whole ſum of thy faith is here ſet forth ſo plainly, that thou mayeſt eaſily vnderſtand it, if the Lord ſhal giue his grace to thee, and open thine eyes to ſee: otherwiſe nothing can be eaſie to any man, but an open booke ſhall bee as ſealed vnto men, except the ſpirit reueale it vnto them; which he will do, no doubt, if thou ſeeke it by humble & earneſt prayer to God, in his Sonnes name. For ſurely this is the cauſe why many, reading the Scriptures, vnderſtand them not, becauſe

becauſe they come to them with vnprepared hearts, not ſubdued with humility, but preſuming with their naturall wit, to vnderſtand the myſteries in them contained. But fleſh and bloud doth not reueale theſe ſecret and hid things vnto vs. Other read thē without prayer, to vnderſtand them; other ſome read thē but to diſpute and talke of them with the learned, and not to amend their liues, being detected by them, but onely to know them, and let the practiſe goe. But theſe men ſo doing, cannot be bleſſed, Luk. 11. Wherefore (dearely beloued Chriſtian) I exhort thee to reade the Scriptures, and all other bookes that tend to the declaration of the Scriptures, with a ſingle eye, and penitent heart, not thinking or preſuming any thing of thy ſelfe: for the winde bloweth where it liſteth, as our Sauiour ſaith Iohn 3. And theſe Diuine things

are

are moſt commonly hid from the wiſe, and men of vnderſtanding, and opened by the Spirit vnto little babes, Math. 11 *that is, to ſuch as are humble in their owne conceit, and in their owne eyes. For the holy Ghoſt ſaith:* Them that be meeke will hee guide in iudgement, and teach the humble his way, *Pſal.* 26. *So then the humble ſhall be exalted, and they that exalt themſelues ſhall bee brought low, Luk.* 14. *Farewell (deare brother) and vſe this Booke, as it was meant, to thy good and comfort; which Ieſus Chriſt grant vnto thee,*

Amen.

Thy louing brother in the Lord, alwayes to pray for thee,

I. B.

THE

THE FIRST LECTVRE VPON THE FIRST ARTICLE.

Ibeleeue in God the Father Almighty, maker of Heauen and Earth.

BEfore wee come to ſpeake of the meaning of theſe words, it ſhall not be amiſſe to conſider in a word or two, who made this Chriſtian order and forme of our beliefe. The generall and common

opinion, receiued with the whole consent of the Church, is, That the twelue Apostles of our Sauiour IESVS CHRIST, Made this Creede, euery one an Article, as a godly writer of our time, one *Aretius* in his booke of Questions doth shewe. Therefore it is called *The Apostles Creede*. But whether it were they or no that made it, or any other, it is no great matter, seeing it is all the vndoubted truth of Gods word, and euery point of it agreeth with the rest of the holy Scriptures, written with the Spirit of Christ. Wee haue many bookes in the old and new Testament, which are written for our consolation and comfort, and that by the finger of God, but yet we know not the names of those men that wrote them, as the booke of the *Iudges*, the booke of *Kings*, and the *Chronicles*, and such like: and in the new Testament, the Epistle to the *Hebrues*. These all are the holy Word of God, but yet wee know not the Authors of them: And it seemeth the Holy

Holy Ghoſt would haue their names ſuppreſſed and vnknowne, becauſe wee ſhould receiue all Scriptures alike, and with the ſame Authority which proceedeth from the mouth of God, making no difference of perſons, or choyce of men, when all is truth that is written, and that wee ſhould not conſider ſo much, who ſpeaketh or writeth a thing, as what is ſpoken and written vnto vs. Thus much for the Writers of this work. Now let vs conſider the thing it ſelfe.

This Creed hath foure parts, the firſt is of our Faith and Beliefe in *God the Father*, the firſt perſon in Trinity: the ſecond is of our truſt and beliefe in *God the Sonne*, *Ieſus Chriſt our Sauiour*, the ſecond perſon in Trinity: the third is of our faith in the *Holy Ghoſt*, the power of God, which is the third perſon in Trinity: the fourth and laſt part is of the *Holy and Vniuerſall Church of Chriſt*, and of thoſe things that are to bee beleeued concerning the ſame, which

are contained in the three last Articles, which are annexed and ioyned vnto the Church, as *The remission of sinnes, the resurrection of the body, and the life euerlasting.* These are the benefits which follow the Church. This is the diuision of the Creed. Out of the first Article wee haue to note these two things: First, that we must beleeue in God: secondly, what maner of God it is, in whom wee doe beleeue.

The meaning of these words is this; I the seruant and childe of God, I, I say, and not another for me, doe beleeue, hope and trust in one Almighty, Eternall and Euer-liuing God, which is not onely a God of might vnto me, to be able to doe all things, but a most mercifull Father in Iesus Christ, most willing and ready to helpe mee in all troubles and aduersities of this life, when I shall cry and call vnto him. First therefore wee learne heere to beleeue and trust in God onely, and not in any creature whatsoeuer, for they cannot helpe

vs,

vs, as *Dauid* saith in his Psalms, *Vaine is the helpe of Man. It is thou that saueſt mee from mine aduerſaries.* And here note, that there is a great difference betweene theſe three, *To beleeue God*, and *To beleeue there is a God*, and *To beleeue in God*; the Diuels beleeue the firſt and the ſecond, that God is true of his word & promiſe, which is to beleeue God, and they alſo beleeue there is one God, and no more, and tremble, as S. *Iames* the Apoſtle ſayth, *Chap.* 2. 19. but they beleeue not the third, that is, *In God*, which is as much as to embrace and acknowledge him for our good God, and to ſticke to him, and to his word onely. This is proper to the Elect, and Children of God, not to the Diuels and Reprobates, which doe not truſt in him. For they lacke a true iuſtifying faith, which is defined to bee a ſure truſt in the mercies of God, and his promiſes made vnto vs in Ieſus Chriſt his Sonne (by whom hee hath adopted vs) that hee will be mercifull vnto vs, and forgiue

vs all our sinnes. This is faith, and this is it that we must haue, when we say, *I beleeue in God.* For faith must look vnto God, and not to any Man, or Angel, or Saint in Heauen. Therefore *Paul* sayd to the Iayler, asking how hee might bee saued, when hee had abused, and cruelly handled the Apostles, *Beleeue,* saith he, *in the Lord Iesus Christ, and thou shalt bee saued.* Surely hee could not haue said, *Beleeue in Christ,* vnlesse hee had beene very God. And marke how hee saith not, *Beleeue Iesus Christ*; but, *Beleeue in the Lord Iesus,* and thou shalt bee saued, as it is said here in our Creed, *I beleeue in God.* This that wee must beleeue in God, is warranted by our Sauiour Christ, saying to his Disciples; *Beleeue in God, let not your hearts bee troubled, Iohn.* 14. So that this doctrine, to beleeue in God, and in none other, is a doctrine of comfort to all the godly, and to settle their hearts that they be not troubled, or carried away with vaine perswasions of Men, and of Angels,

Acts 16.

Angels, which *Paul* forbiddeth, *Coloss.* 2.

But here may a question be made, why we say not, as in the Lords prayer, in the plurall number, *Our Father*, and *Forgiue vs our trespasses*: so heere also in like sort, why say we not, *Wee beleeue in God?*

First, I answere; that is a prayer to God, and this a confession of our Faith. Then I say, the case is not all one, or alike: For I may pray for another man, and am commanded so to do, because we are all members of the same body of Christ; so that my prayer may helpe and profite him: But I cannot beleeue, for another man, neither shall my faith and beliefe profite another man, except hee beleeue himselfe the promises of Christ: For euery man shall be saued by his owne faith, as the Prophet *Habacuck* saith, *Chap.* 2. *The iust man shall liue by his owne faith.* And this notably confoundeth & reproueth that fond and false opinion of the Papists, which say, that it is not inough to 1. Tim. 2

beleeue generally as the Church beleeueth, not knowing how or what to beleeue. This sentẽce also reproueth and conuinceth another Heresie of theirs, which say, that a man may be iustified by his owne workes. Here it is said, *The iust shall liue by his faith*, and not by his good workes, or deedes. And when *Habacuck* saith, *His faith*, hee meaneth not that faith is of our selues; but that faith which doth saue vs, is within vs in our hearts, and not without vs in other men; meaning neuertheless, that Faith commeth from God aboue, and not of vs. As *Iames, Chap.* 1. And this doth teach vs to apply the mercies of God vnto our selues, saying; I beleeue as well as other men, that God will helpe me, and be my father. This is a great comfort which the godly only haue, and not the wicked, as *Dauid* saith, *The Lord is his Lord as well as a Lord to other.* Thus much on whom we must beleeue; that is, in God onely.

Now secondly, consider with your selues in what manner of God you doe

doe beleeue and truſt: Not in ſuch a one as the *Paynims* did, that could not helpe them, as *Iupiter*, *Apollo*, *Diana*, and ſuch like, which did appoint a multitude of them to gouerne and guid the world, becauſe they thought that one was not able enough of himſelfe, and therefore made one for heauen, as *Iupiter*; another for the ſea, as *Neptune*. One for hell, as *Pluto*: one for the fire, as *Vulcan*. Neither are we taught here to beleeue in ſuch a God as the wicked Iſraelites did, called *Baal*, which could not heare them when they cryed vnto him, as it is in the booke of the *Kings*, whom *Elias* reproueth, 3. *Kings*. 18. *Chap*. Of ſuch Idols, and Gods the Prophet *Dauid* ſpeaketh, and derideth them and their worſhippers, *Pſalm*. 115. ſaying; *they haue mouthes and ſpeake not, eares and heare not, eyes and ſee not, noſes and ſmell not, hands and handle not, feete and walke not, neither make they a ſound with their throat*. Neither haue wee ſuch petty-gods of ſtone and wood as the Papiſts haue their Images;

ges; But our God in whom wee doe confesse that wee beleeue, is such a one as is a Father for his goodnesse and mercy; and Almighty for his strength and power. This doth *Dauid* meane when hee doth speake of his great God, and setteth him against all other false Gods of the Idolaters, saying; *As for our God, he is in heauen:* As if hee would say, hee is a most mighty God, and doth whatsoeuer hee will, no man can hinder or let his power.

This, as it is a great comfort to all the godly, to haue such a God to aide them at all need; so it is a terrour to the wicked, to consider that they haue to do with such a God as is omnipotent, able to beate them to peeces & powder, when they resist him. As he did mightily destroy *Pharaoh*, so did hee wonderfully deliuer his people and children, the *Israelites* out of his hands, from the red sea. So he declared himselfe an omnipotent Father. Wee see then heere, as in other places, how God ioyneth his power and

and iuſtice to terrifie, and alſo his mercy and clemency to comfort. I ſay they are put both together, euen to terrifie the godly alſo, that they ſhould not commit ſinne, but feare to offend ſuch a mighty Father. So it is ſaid in the beginning of our prayer, *Our Father*, to comfort vs; but it is ſaid alſo, *In Heauen*, to magnifie his power and greatneſſe ouer all things. Likewiſe in the giuing of the Law it is ſaid; *Heare ô Iſrael, I am the Lord, great and terrible*, no doubt to put them in minde to feare him reuerently, and not to preſume vpon him. But yet hee addeth comfort afterward, ſaying; *Thy God to deliuer thee hereafter, which hath beene thy God already*. Thus wee ſee that both muſt goe together, Gods Iuſtice, and Gods Mercy, as *Dauid* ſaid; *Thy Rod and thy Staffe they comfort mee*, *Pſalm.* 23. Wee call him Father, not in reſpect of our Creation; for hee is our Maker and Creator: neither in reſpect of our gouernement; for hee is our Lord and Maiſter: and thoſe

those names are not so comfortable vnto vs, because hee is so, that is, a Lord and Maker, euen to the wicked and reprobate. But we call him Father, first in respect of Christ, which is his onely begotten and beloued Sonne: Then in that we are his children adopted in Christ our elder brother, which hath made vs all sons and children, to his heauenly Father, by his death and passion, by his obedience, by his fulfilling of the law, and by his satisfaction for our sinnes, as *Iohn* saith, *Chap.* 3. *Behold what loue the Father hath shewed vnto vs, that wee should bee called the sonnes of God.* This is a maruellous comfort, that the God of the whole earth, the Lord of Lords, is a louing Father vnto vs. And this is in Christ Iesus, that wee haue this dignity and prerogatiue aboue others, not in our selues, nor by birth and nature, for so we are the sonnes of Gods ire and wrath, of condemnation, because of our sinfull father *Adam*, transgressing Gods commandement. When wee name him *Almighty*,

Almighty, we do not conceiue him to haue ſuch a power which he doth not vſe; but in ſaying this, wee confeſſe and acknowledge, that hee hath all things and creatures vnder his power and obedience, euen the Diuels themſelues, as we ſee in the Goſpell, how they ſubmitted themſelues to Chriſt the Sonne of God, and how he aſked leaue before hee could doe any thing to *Iob*, *Iob.* 1. Againe, wee muſt needs grant, that being Omnipotent and Almighty, hee doth all things that are done, hee ruleth and gouerneth Heauen & Earth, the Sea and Hell, and all things in them, the whole world at his becke doth bend, and yeeld it ſelfe. So that our God being ſo mighty, is not an Idle God in heauen, as the wicked do imagine, but diſpoſeth all things by his iuſt & wiſe prouidence, howſoeuer they fall out: nothing commeth to paſſe without his will and counſell; no not the flight of Sparrowes, *Math.* 10. For if the Lord ſhould not vphold heauen and earth, yea the whole world

world with his power, it would fall to nothing, to dust and ashes: therefore it is said that Christ doth sustain all things by the word of his might, *Hebr.* 1. And heere our faith hath a double comfort, by the Prouidence and Omnipotency of God. First because it considereth, that God hath sufficiēt power to defend his Church. Secondly, because hee is willing to doe it.

It followeth, *Maker of Heauen and Earth.* This proueth that hee is Almighty, because hee hath made Heauen and Earth of nothing, when it was not, *Gen.* 1. And this doth notably confute the wicked and false opinions of the Philosophers, as *Plato* and *Aristotle*; who greatly, to the derogation and impairing of Gods glory and power, thought and held, that the world was eternall from the beginnings, and neuer made, neither should haue end. But this is false and blasphemous against God. Wee learne heere another lesson in our Faith, that the world was made and had

had a beginning, and ſhall haue an ending, as *Moſes* proueth the one, and *Peter* the other. 2. *Epiſt.* 3. *Chap.* Now by making of heauen & earth, wee vnderſtand all things contained in heauen and earth, as the ſea: For *Dauid* ſaith; *The ſea is his, and hee made it. Pſal.* 95. The things in Heauen, as his Angels: the things in earth, as Men, Beaſts, Fiſhes, Fowles, Wormes, and all other ſenceleſſe creatures whatſoeuer. It is therfore, as if wee ſhould ſay; Maker of all things viſible which wee ſee, and inuiſible which wee ſee not, as in the Creede of the Councell of *Nice* is more fully expreſſed. And this was done, becauſe of the Heretiques called the *Maniches*, which did appoint two beginnings of things created, the one good, which was God, and him they made the beginner of all good things. The other they imagined to be ill, which was the Diuell, & him they ſet ouer the euill things, and ſuppoſed him the maker of them. But theſe men were deceiued, which thought

thought any ill thing to bee created and made ill at the first, for the Scripture doth otherwise pronounce of all things, that they were exceeding good. *Genes.* 1. But in that any thing is ill, it is by deprauation and corruption, by the sinne of man, of *Adam*, and not by creation: for the Diuell was made an Angell, but he fell, and lost his first estate, and so became a Diuell & wicked spirit by his owne corruption and will, as *Peter* proueth. 2. *Epistle, Chap.* 2. Now if the Diuell made some things, then God made not all: but what saith the Scripture? *The Lord hath made all things for his owne sake:* hee saith not some things, but all: Nay hee goeth further and addeth; *Euen the wicked for the day of euill.* Not that he created them wicked, for hee made them in *Adam* perfect and good: but he hath appointed them to serue to his honour and glory: although they bee vessels of wrath, hee is glorified in them after a sort, although not so as hee is glorified in the good. For

therefore

therefore did hee ſtirre vp *Pharaoh*, King of *Ægypt*, becauſe hee would ſhew his glory vpon him, *Rom.* 9. Seeing then God hath made heauen, he hath made alſo all the ornaments of heauen; as the heauenly Spirits, the Sunne, the Moone, the Starres to gouerne the earth by their light. For in that wee giue him the creation of the greater, we muſt needs grant the leſſer; and he that can make the great and huge heauens of nothing, is able alſo to make the things contained in them of leſſe importance. As concerning the Angels it is ſufficient for vs to know, that they were all made of the Lord for his will and pleaſure, to bee his miniſtring Spirits, to execute his Commandements & Iudgements againſt the wicked, and for to ſerue for thoſe that ſhall bee heires of ſaluation, *Hebr.* 1. It is but curioſity to enquire of the time of the creation, or of the orders and eſtate in heauen. *Moſes* telleth vs a good and ſhort leſſon, that Heauen and Earth were made perfect in ſixe dayes, with

all the Hoſtes and furniture of them, and ſaith no more of this matter, to teach vs ſobriety in theſe things, to wade no further then wee haue the warrant of the word to beare vs out. Seeing all other vaine queſtions are condemned of the Apoſtle S. *Paul*, *Titus* 3. The like is to be vnderſtood in making of the earth, to comprehend all things in the earth, whatſoeuer I doſee, heare, and vnderſtand. By the creation of theſe things celeſtiall and terreſtriall, I doe conſider with my ſelfe theſe foure moſt excellent & diuine vertues in God, which comprehend all the reſt in them, and to the which they may be referred.

Potentia Dei.

Firſt, by the great and wonderful creation of the vniuerſall world, I learne to come to the conſideration of his vnſpeakable *Power* and *Greatneſſe*, that hee was able without any paine or labour at all; yea, with great eaſe and pleaſure, to create heauen and earth, with his onely Word, as the Prophet *Dauid* ſaith: *Hee ſpake the word and it was done.* O what great

great God is this, to bee feared ouer all the earth, for his wonderfull greatneſſe and Maieſtie! This doth put vs in minde what a mighty God we doe ſerue, that wee may from our hearts feare him.

The ſecond thing to be conſidered in this creation generall, is his infinite and ineſtimable *Wiſedome*, in diſpoſing ſo orderly, and placing ſo ſeemely all things in their place and degree, as it is moſt wonderful to behold, with ſuch beauty and proportion in euery creature, that vnleſſe we be too too blockiſh, we muſt cry out with *Dauid*, and ſay, and confeſſe, *O Lord how wonderfull are thy workes? In wiſedome haſt thou made them all.* And againe: *Great is our Lord, great is his power, yea his wiſedome is infinite.* To ſee the goodly order of heauen, it will make a man to bee aſtonied at the wiſedome of his God, more then the Queene of *Saba* was, when ſhe came to ſee and heare the wiſedome of *Salomon*. *For this wiſdome by whom all things were made, is the Sonne of God,* *Sapientia Dei.*

IESVS CHRIST, *the wisedome of his Father, Iohn.* 1. *Hebr.* 1. And here we learne of this wisedome which he hath vsed and shewed in the creation, a good lesson for our comfort, that as the Lord is Almighty, and able to deliuer vs his children, and Church from the wicked: so doth he know the wayes and meanes most perfectly and readily how to do it at all times. For his knowledge passeth our vnderstanding farre. Therefore *Peter* said, *The Lord knoweth how to deliuer the godly out of tentation and trouble, and to punish the wicked.* 2. *Pet.* 2. So that when man can finde no way, no deuice or meanes how to shift himselfe out of danger, yet the Lord by his wisedome and knowledge hath diuers waies to helpe. Diuers examples of this are in the holy Scriptures: when *Moses* and the *Israelites* were so intangled and compassed about, that there seemed no way for them to escape, so that *Moses* prayed to the Lord most earnestly to deliuer them, for hee himselfe saw no meanes

meanes how to do it; being on euery ſide on the right hand and on the left, compaſſed in with the high hils, before them was the great red ſea, behinde them was the huge hoſt of *Pharaoh*: ſo that now all hope of life and ſuccour was taken away. Then the Lord found a way in the middeſt of the ſea, to deliuer his people, and to drowne his enemies: ſo hee declared his wiſedome in preſeruing them ſo miraculouſly. So likewiſe when the virgin *Mary* did not ſee how ſhe ſhould conceiue & bring forth a ſonne being a maide, and not knowing any man, and therfore ſaid to the Angel; *How ſhall this come to paſſe, ſo ſtrange and rare a matter?* the Lord found a ready way how hee brought it to paſſe, that ſhee conceiued by the operation of the Holy-Ghoſt. This made *Salomon* in his *Prouerbs*, to ſay, *Chap.* 21. *There is no wiſedome, there is no vnderſtanding, there is no counſell againſt the Lord.* For hee ouerthroweth the ſubtill fetches of the wiſedome of this world; as of

Ieroboam in his politicke counsell to make Calues: and of *Achitophel* in his wily practises. The Pharises in their snare that they had layd for our Sauiour Christ, were taken themselues, to their shame and reproch.

Thus the Lord scattereth abrode the deuices of the wicked Kings and Princes of this world, by his wisedome, for theirs is foolishnesse to his, 1. *Cor.* 3. Saint *Paul* is rauished with the consideration of this great wisedome, and cryeth out, saying; *O the depth of the riches and wisedome, and knowledge of God, how vnsearchable are his iudgements, and his wayes past finding out. Rom.* 11. We must then apply these things to our selues, to receiue comfort and consolation by them. When wee looke vp into heauen, and downe in the earth, or in the sea, let vs thinke vpon the wisedome of the Lord, and glorifie him in it, and say, O Lord, how wise art thou in all thy doings, how great is thy knowledge vnto mee, such knowledge is too excellent for me, it passeth

seth my reach and capacity! So sayd *Dauid*, say vnto God; *O how wonderfull art thou in thy workes!* Vnlesse wee doe this, we are vnthankefull beholders of Gods wisedome, if we praise him not for it. We may see it in our owne selues, and in others euery day, in our creation of our body & soule, how wise and wonderfull hee is. These things we must meditate vpon daily and thinke, otherwise wee are no better then bruite beasts, which see them onely, and behold them, but consider nothing in them. Here wee learne our duety to our good God.

Thirdly, in the Creation of the world wee behold, as it were in a glasse, the *Goodnesse of God*, his mercy toward all men, but especially to the elect and chosen, that for them, and their sakes, he hath created these things, & doth daily preserue by his prouidēce euery one of them, so that he hath not made them for himselfe, I meane, that hee needed not any of them, being all-sufficient in himselfe, *Bonitas Dei.*

most happy and blessed, which is meant by his name *Shaddai*, which signifieth, that hee is sufficient of his owne nature: So that a true Christian man may say, that his heauenly Father hath made all things for his vse and benefite, Heauen one day to receiue him, the Earth to maintaine him, all creatures to serue him, the Sunne, Moone and Starres to light him, liuing creatures to feed him, and to recreate him, the Angels to keepe and to preserue him in his wayes, by his Fatherly appointment. O what great benefites are heere, that we receiue of our mercifull Father by his creation of all things! Here we learne our duty to be thankfull to God for them, in the name of IESVS CHRIST his Sonne, to vse these benefites to his honour and glory, to the profite and commodity of his Church, and our brethren here with vs. And here I see by Gods goodnesse and mercy toward mee, that hee hath not onely created these things at the first, but hee

hee doth preſerue them euery houre by his power: otherwiſe they would vaniſh away, and come to nothing, as *Dauid* ſaith, *If thou take away thy breath from them*; that is, his power from his Creatures, *they dye*. So that here wee ſee Gods prouidence ouer vs, and all things. For hee worketh daily by preſeruing and keeping his creatures in their eſtate, as Chriſt ſaith; *My Father hitherto worketh, and I worke*, by maintaining things created. For God is not like a Carpenter that maketh an houſe, and ſetteth it vp indeed; but afterward neuer (peraduenture) ſeeth it againe, but leaueth it to the dweller and owner of it, the maiſter thereof, and careth no more for it. If God ſhould deale ſo with vs, it would bee ill and wrong with vs: for the Diuel would daily deſtroy vs, if he did not keepe vs, and all ours; For we are not able to keepe our ſelues, no not a minute of an houre. Heere therefore acknowledge in the mercy of God, his Fatherly care and prouidence ouer

vs,

vs and all his creatures.

Iustitia Dei.

The fourth and last thing we learne of the creation of the world, is the *Iustice of God*, how hee gouerneth it rightly in equity and iudgement, as the Prophet singeth, *All the wayes of the Lord are Iudgement and Equity.* For vnlesse hee did execute his Iustice vpon the wicked, they would destroy his Church: But hee keepeth them vnder, as it were with a Bridle, and hampereth euen the proud Tyrants and Diuels of hell, by his seuere Iustice shewed vpon them. So that the Lord is iust in all his wayes, yea his will is a most perfect Rule, and Patterne of Iustice. *Dauid* often repeateth this Lesson to terrifie the wicked; *Iust art thou, ô Lord, and right are thy iudgements, Psalm.* 119. So said the Emperour *Mauricius* being killed by *Phocas.* Thus doe the wicked confesse themselues when they feele his heauy hand vpon them for their sinnes and offences, as *Pharaoh* did when the haile destroyed the cattell of *Ægypt*, saying vnto *Moses* and

Aaron

Aaron; *I haue now ſinned, the Lord is righteous; but I and my people are wicked, Exod.* 19. Thus the reprobates, whether they will or no, muſt confeſſe the Lord to be righteous in his workes. For as the Lord is mercifull to forgiue the ſinnes of his Children that are truly penitent, and not obſtinate: So is hee alſo a moſt iuſt Iudge ouer all the earth, to execute his ſharpe puniſhments vpon the malitious and wilfull ſinners. The Iudge of the world doth according to iuſtice, as *Abraham* ſaid of him, when hee was about to deſtroy *Sodome, Geneſ.* 18. *I delight* (ſaith the Lord) *in Iuſtice, Mercy, and Iudgement, Ierem.* 9. Examples of his Iuſtice hee hath ſhewed in the floud brought in vpon the wicked. Example of his Mercy in ſauing *Noe* & his familie: So that his Iuſtice and Mercy goe alwayes together, as *Dauid* ſaith, *I will ſing of Mercy and Iudgement, Pſalm.* 101. repreſenting the perſon of Chriſt, which ſhould be in his kingdome as well iuſt as mercifull

full: a Lyon of the Tribe of *Iudah*, to teare in peeces the wicked, and a Lambe to preserue his with all gentleneſſe and ſoftneſſe: Looke vpon *Sodome*, how the Lord ſhewed there his extreme and ſeuere Iuſtice vpon thoſe miſcreants to conſume them with fire and brimſtone from heauen moſt terribly, *Gen.* 19. *And* (as *Peter* ſaith) *made them an example for all ages and poſterities to come, of his Iuſtice againſt ſinne and vncleaneneſſe*, 2. *Pet.* 2. But yet then he deliuered iuſt *Lot* out of tentation and trouble. Note his mercy in it, to the good and godly. I might here reckon vp the examples of *Senacherib*, of *Achab*, of *Nebuchadnezzar*, of *Herod*, of *Iulian*, and ſuch other perſecuting Kings and Emperours againſt the Church of Chriſt: whom all God in his Iuſtice hath ouerthrowne and vtterly deſtroyed. This we learne, that God doth alſo preſerue the ſtate of mankinde by his Iuſtice, that one doth not ouer-run another, as wild beaſts. Then by this wee learne to ſtand in

feare

feare of Gods Iuſtice, if we ſin at any time deſperatly, leſt we be caught vp with it, and ſuddenly conſumed. *If his wrath bee kindled; yea but a little, bleſſed are all they that put their truſt in him, Pſalm.* 2. *For our God in his wrath & iuſtice is a conſuming fire,* as *Heb.* 12. And it is an horrible thing to fall into his hands. If hee be angry, who may abide or ſtand in his ſight, when the hilles melt away, and the ſea is dryed vp, and the hard rockes cleaue aſunder? O that wee had this conſideration of his iuſtice before our eyes continually, it would keepe vs from all ſinne and vngodlineſſe: for therefore wee ſinne, becauſe we feare not this iuſtice of the Lords. *There is no feare of God* (ſaith *Dauid* of the wicked) *before their eyes*; therefore they ſinne. Wee ſee then what wee haue to note vpon this Article of our Chriſtian beliefe, and what commodity commeth vnto vs of the creation of all things by God, how wee gather and conſider of his infinite greatneſſe, by his wonderfulll workes: For *the*

Heauens

Heauens declare the glory of God, and the Firmament sheweth his handy worke. And this is one way to come to God, as to bee without excuse before his Tribunall seate in the day of Iudgement, when the secrets of all hearts shall bee disclosed, and all thoughts opened before the Lord. By this creation the Heathen men are without excuse, and haue known him generally, as *Paul* saith, *Romans* the first *Chap.* That which may bee knowne of God, is manifest in them, for God hath shewed it vnto them. For the inuisible things of him; that is, his eternall power and God-head, are seene by the creation of the world, being considered in his workes, to the intent that they should bee without excuse; because that when they knew God, they glorified him not as God: neither were thankfull; but became vaine in their imaginations, & their foolish hearts was full of darknesse: when they professed themselues to bee wise, they became fooles,

God

God is knowne three wayes; by his *Workes*, by his *Word*, and by his *Holy Spirit of Adoption*. Although God bee knowne by all theſe wayes of his Elect, yet hee is knowne of the Reprobate onely by his *Word* and *Workes*, which ſee his *Workes*, and heare his *Word*; but neuer haue his *Spirit* directing them aright, which is proper onely to his owne Children.

God is knowne three wayes.

Of the firſt way ſpeaketh *Paul* in this place, vnto the which the Creation is a glaſſe, to bring vs to a full cõſideration of his greatneſſe. Well, wee learne by the creation of Heauen and Earth, his *Power*, his *Wiſedome*, his *Goodneſſe*, and *Iuſtice*, and whatſoeuer elſe may bee in God. This is great comfort to the godly, and bringeth great boldneſſe vnto them, and truſt in the laſt day, that they haue ſuch a Father, and doe beleeue in ſuch a God, as is maker of Heauen and Earth. This teacheth vs our duty, to referre all our actions to his honour and glory, to confeſſe him

alone, to acknowledge that he made vs, and not wee our selues, to liue to him, to dye to him, to doe all things for his sake, that hath made all for vs; as good seruants should be more carefull of their Maisters honour and profit, then of their owne.

Now let vs giue thankes to such a God, that hath vouchsafed to giue vs faith to beleeue in him, beeing so mighty a God, and wee so low and base Children: so mercifull a Father vnto vs, notwithstanding we are vnthankfull sonnes to him. And let vs pray vnto him, to confirme this faith, and to increase it in vs euery day, till wee come to a perfect man in IESVS CHRIST. Let vs desire of him to giue vs grace to behold this his wonderfull and Diuine worke of his Creation, wherein hee hath shewed his *Wisedome*, *Power*, *Mercy*, and *Iustice* vnto all men, that we may magnifie it (as it doth require) worthily with our hearts, and set forth his honour and glory in these things, with thankesgiuing for all his benefites,

fites, ſeeing they appertaine vnto vs, our Bodies and Soules, which are fed and nouriſhed by them. This grace and mercy let vs deſire him to continue vnto vs, for his Chriſts ſake our Sauiour, who hath deerely bought vs: To whom with the Holy Ghoſt his infinite power, three Perſons and one euer-liuing God, bee rendred all power, praiſe, glory, honour, and thankeſgiuing, both now and for euer. *Amen.*

THE SECOND LECTVRE VPON THE CREED, WHICH IS VPon the second Article.

And in IESVS CHRIST *his onely Sonne our Lord, which was conceiued by the Holy Ghost.*

WE haue seene in the first Article going before, the things which we haue to beleeue as concerning God the Father in his Creation: Now followeth consequently what wee haue to beleeue of God the Son, IESVS CHRIST, as concerning his incarnation, and all the benefites of his Death and Passion, which is the second

second part of the Creed, as we diuided it. And here in this Article you must vnderstand and repeate, as in the former, so in this also; *I beleeue in* IESVS CHRIST: that is, I trust in him, and put my whole confidence in him, that hee is my onely Sauiour; and that God will for his sake, forgiue me all my sins. For it is not sufficient to beleeue in God the Father, and to know him, vnlesse we also beleeue in his onely begotten Sonne IESVS CHRIST our Lord, and know him also. As *Iohn* repeating the words of our Sauiour Christ, saith; *This is life eternall, that they know thee to bee the onely very God, and whom thou hast sent,* IESVS CHRIST. *Iohn.* 17. So that our Sauiour Christ ioyneth and matcheth in one, the knowledge of himselfe, with the knowledge of his Father; as he saith also in another place: *Except ye beleeue that I am he, ye shall dye in your sins.* We see then, that if wee must beleeue in IESVS CHRIST, hee is one God with the Father, and a Creator; o-

therwiſe it were Idolatry to beleeue in any that is not God. And that we may beleeue in him, this is warranted vnto vs by his owne commandement, ſaying in the 19 of *Iohns* Goſpell to his Diſciples, *Let not your heart be troubled, beleeue yee in God, beleeue alſo in mee.* A notable place to proue this matter. Where wee may alſo learne, that if wee beleeue in God, our hearts ſhall not be troubled, nor wauer hither and thither, not hauing any place to reſt in. For therefore in our miſeries and dangers are we vexed and troubled out of meaſure, becauſe we put not our full truſt in the Father and the Sonne.

Now let vs ſee with what Titles our Chriſt is beautified and adorned with, for our comfort and conſolation: Firſt of all he is here called IESVS, which is an Hebrew word, and ſoundeth in Engliſh as much as *Sauiour*, which name the Angell gaue vnto him (by Gods appointment) before hee was conceiued in the wombe of the virgin *Mary* his Mother.

ther. As wee reade notably set forth vnto vs in the first of *Matthew*: *She shall bring forth a Sonne, and shee shall call his name* IESVS (*or Sauiour:*) *for hee shall saue his people from their sinnes and offences.* And for this cause hee came into the world, as he testifieth of himselfe: *The sonne of man came to saue that which was lost: not to destroy soules, but to saue, and to giue his life a redemption for many*, *Luk.* 19 By this wee learne, that there is no other Sauiour appointed for man, either in heauen, or earth, but onely IESVS: and they that will haue saluation of God the Father, must haue it only at his hands. Therefore doth the Scripture pronounce of him, that there is no other name giuen vnder heauen vnto men, wherein they must bee saued, but only in the name of IESVS CHRIST. For this is the stone which is become the head stone, and the chiefe in the corner; neither is there saluation in any other, *Acts.* 4. Wee haue then to seeke our saluation not in Angels, not in Saints, not in men,

or in our ſelues, but in him only that hath the key of *Dauid*, that ſhutteth Heauen, and no man openeth it: and openeth it, and no man ſhutteth.

This is the firſt Title of dignity and honour, that is giuen vnto him of his Father: The next is, that he is called CHRIST, which is a Greeke word, and ſignifieth in Engliſh, *Anoynted*, which doth more plainely and effectually declare his Office and Function giuen him of the Father for vs. For hee was anoynted for three ſpeciall purpoſes: Firſt, to bee our Prophet to teach vs: Secondly, our Prieſt to offer himſelfe a ſacrifice for vs: And thirdly, our King to rule and defend vs from our enemies. Theſe things are all giuen vnto vs to vnderſtand in this name CHRIST. For as all the Prophets, and Prieſts, and Kings in the time of the old Law, before the comming of Chriſt were anoynted with Oyle by the Commandement of God; as God commanded *Elias* to anoynt *Eliſeus* Prophet in his ſtead, and *Moſes* was com-

commanded to anoynt *Aaron* high Prieſt, and *Samuel* to anoynt *Saul* & *Dauid* to be Kings: So was Chriſt alſo anoynted: not with Oyle materiall, as they; but with ſpirituall *Oyle of gladneſſe*, as *Dauid* ſaith, *aboue his fellowes*: that is, with the Holy Ghoſt, aboue all men; for hee had it *Without meaſure*, *Ioh.* 3. 34. So then, as the Prophets, and Prieſts, and Kings were all figures and ſhadowes of Chriſt, anoynted with Oyle; to ſignifie that they muſt bee gentle, meeke, and ſoft to all their brethren: ſo it was neceſſary, that Chriſt ſhould performe all this that was prefigured by him. And firſt we ſee, that Chriſt tooke vpon him the office of a Prophet, to teach the people his Fathers will, not thruſting in himſelfe as the falſe prophets did, whom the Lord ſent not at all, but being thereto lawfully called and authoriſed by his Father from heauen, ſaying; *Heare him*: that is, to bee our Doctour and Teacher, our Prophet and Schoolemaiſter. Pſa. 45. 7. Luk. 9. 35.

Being thus ordained a Prophet to teach vs, hee executed his office and calling most diligently, most painefully, and faithfully: for hee taught them in season and out of season, early, and late, at home and abrode, by sea and by land, as the Euangelists do sufficiently all of them record in their Gospels: neither did hee teach them the will of his Father publickely in the Synagogues onely; but priuately also in Families and Houses: as when he was receiued into *Marthas* house, hee sate and taught there *Mary*, and others; whereby wee that are the Lords Prophets and Ministers, may learne by this good example, how carefully and readily with all paine and diligence to behaue our selues in the preaching of the word of God, his Gospell, not to cease at any time, but to doe as hee hath done before vs. If then Christ be our Prophet, (as *Moses* saith of him: *A Prophet shall the Lord your God raise vp vnto you of your brethren, like vnto mee: him shall you heare in all things that he shall speake vnto*

vnto you, Deut. 18.) wee muſt heare him alone, and not others that teach falſe doctrine, as the Papiſts: For *Chriſts ſheepe heare his voice, Iohn.* 10. Wee learne againe, that no man beſide Chriſt, was able to inſtruct vs in the will of his Father, but hee alone; as *Iohn* ſaith, *Chap.* 1. *No man hath ſeene God at any time: the onely begotten Sonne of God, which in the boſome of his Father, hee hath reuealed him vnto vs.* Againe, wee vnderſtand that all men by nature are ignorant of the will of God, and their duty, becauſe we haue neede of Chriſt to informe vs in the right way, to leade vs in the truth, leſt wee bee deceiued with lyes. *For of his fulneſſe haue we all receiued, Iohn.* 1. Therefore is he called of *Eſay. The Angell of great Counſell*, and that the Spirit of the Lord ſhould reſt vpon him, the Spirit of wiſedome and vnderſtanding, the Spirit of counſell and ſtrength, the Spirit of knowledge, and of the feare of the Lord, *Eſay* 11. This is a great comfort to vs, to haue ſuch a Teacher, and Prophet

phet giuen to vs, as is made to vs of God, wisedome, 1. *Cor.* 1. But the wicked can haue here no part at all with him; for they doe not heare his word and voyce: neither will they receiue his doctrine and instruction. Now wee see how faithfully Christ hath fulfilled this Office of Preaching; as *Marke* saith of him, 1. *Chap. Let vs goe into the next Townes, that I may preach there also; for I came out for that purpose.* The end of this propheſie and teaching is, that wee should bee made his Disciples, and Scholiers, which God grant vnto vs all, *Amen.*

Christs Priest-hood.

The second office that is in Christ for his Church, is his *Priest-hood*: for after he had taught the people (which thing he first tooke in hand) hee sealed his doctrine with his own bloud, and offered vp himselfe a Sacrifice most perfect, sweete and acceptable to God his Father, for vs all, to purge vs from our sinnes, to serue the liuing God. For this also was the duety of the Priests in the Leuiticall Law, that

that they ſhould offer Sacrifices for the ſinnes of the people, and pray to God for them. This hath Chriſt fulfilled by his death and paſſion, which was ſo effectuall and meritorious to take away ſins, that the Father ſaith of him; *Thou art a Prieſt for euer after the order of Melchiſedech.* Of this Sacrifice ſpeaketh abundantly the Epiſtle to the *Hebrues*; but eſpecially in the 9. chapter, ſaying: *That Chriſt was once offered to take away the ſinnes of many, and to put away ſinne by the Sacrifice of himſelfe.* And againe, that the bloud of Chriſt, which through the eternall Spirit offered himſelfe without fault to God, ſhal purge our conſciences from dead workes, to ſerue the liuing God, ſo that now he is become our Mediator betweene God & vs, and doth appeare in the ſight of God for vs. This is a great comfort for vs. But we ſee in this ſacrifice, the vileneſſe and greatneſſe of ſinne, and how lothſome & deteſtable it was in *God* ſight, that nothing in heauen or earth could put it away, or purge it, but

Pſa. 110. 5.

Heb. 9. 14.

but the onely body and bloud of CHRIST, this high Prieſt, moſt pure and immaculate.

This doth teach vs to abhorre ſin, ſeeing Chriſt payed ſo deerely for it: And this driueth vs to conſider how wee are indebted to our good Saui-our Chriſt, for dying ſo mercifully for vs: ſo that wee are worſe then beaſts, vnleſſe we giue him continuall thankes for it. Nothing could pacifie Gods wrath conceiued againſt our ſins, but onely his deere Sonne: *For in him hee was well pleaſed*, *Math.* 3. So that now we which were ſome time farre off, and ſtrangers from the Common-wealth of *Iſrael*, are made neere by the bloud of CHRIST, to offer our ſelues to him, and all ours, our prayers, our thankes, and with boldneſſe without feare, as *Zachary* ſaith, *Luk.* 1.

The third office that wee conſider in him, is his Spirituall and euerlaſting Kingdome: for Spirituall it is, and not Carnall and earthly, as himſelfe ſaid to *Pilate*; *My Kingdome*

is

is not of this world. And it is euerlasting as the Angell said to *Mary: Hee shall reigne ouer the house of Iacob, and of his Kingdome there shall bee no end.* So then hee is a King, as *Zachary* also saith; *Behold thy King commeth vnto thee, meeke, ô daughter Ierusalem, Chap. 9.* This Kingdome hee last of all tooke vpon him, after that he had taught, and offered vp himselfe, euen then when hee ascended, to sit at the right hand of God: that is, to haue all power and authority in heauen and earth. This kingdome doth consist chiefely in gouerning his Elect, and his Church by his holy Spirit: for he hath gotten this kingdome for vs, because hee armeth vs with power to resist sinne, and giueth vs of his Princely treasures and gifts; and will at the last himselfe lift vs vp thither, and set vs with him in glory and honour, to reigne for euer and euer, as hee saith: *It is your Fathers will to giue you a Kingdome; and hee that ouercommeth, shall sit with mee in my Kingdome, as I haue ouercome, and sit with my*

my Father in his Kingdome, Reuel. 3.

Secondly, this kingdome of Christ doth beate downe all force raised vp against his kingdome, as the Diuell, the Turke, the Pope, and the wicked ones of this world. Here he sheweth himselfe a mighty King ouer all the earth, to preserue his Church, hauing so many enemies. For surely if he did not preserue it, it would bee swallowed vp euery houre, Sathan is so greedy to destroy it. What they haue done against it, wee see; but they could neuer preuaile: For this is a comfortable saying; *The gates of hell* Math. 16. *shall not preuaile against it.* Of this wee gather, that Christ shall euer haue his Church, because his power in his kingdome is infinite to keepe it: Let the wicked rage neuer so much, yet Christ is King of the whole earth, yea the world. Thus much for his Kingdome. It followeth.

His onely Sonne.

Here is declared vnto vs, that IESVS CHRIST is the onely Sonne of God, and therefore God, because the

the Sonne is of the ſame nature with the Father: for he is one with his Father. This is the third Title giuen to our Sauiour CHRIST, that he is the onely begotten Sonne of God. But there may a queſtion be made; How is Chriſt the onely Sonne of God, ſeeing wee alſo are ſonnes as he is; as *Iohn* ſaith: *As many as beleeue in Chriſt hee gaue them power to bee the ſonnes of God?* To this we anſwere, that Chriſt is the onely Sonne of God, by nature and ſubſtance; and wee by grace and adoption, which before were not. For as when a man hath no children, he maketh ſome by adoption and fauour, whom hee loueth, to enioy his Lands and Inheritance, counting them as his owne: So it is with God and vs. Hee hath no moe ſonnes but one onely by nature and ſubſtance: but by his loue and grace hee maketh vs his deere children by adoption in Chriſt: For all is done for Chriſts ſake our elder brother, as *Paul* proueth, *Epheſ.* 1. *Hee hath predeſtinated vs to be adopted for ſonnes in Ieſus Chriſt.*

For

For this then, that wee are sonnes to so high and great a God, a Lord and King, ought wee not to bee very thankefull? Ought wee not by all meanes, to set forth his honour and glory more then our owne? Surely wee should doe so: for how would I loue that King here in the earth, or that Queene, or that Noble-man that should make mee, a poore Beggar borne, his louing sonne by adoption! Now much more ought I to loue the Sonne of God, that hath made me sonne to his Father by his death and satisfaction. And when Christ is called the onely begotten Sonne of God, we must not imagine a Carnall or grosse begetting, as is here among men; but a Diuine and Heauenly, incomprehensible, and vnspeakeable to our capacity, before all beginnings, most mysticall and secret.

The last Title that is giuen to Christ here, is the dignity and honour of a *Lord*. Wee call him *Our Lord*, and that by right: for his wee

are

re who hath bought vs, and redee-
ed vs by his owne body, from the
iuell and ſinne, and all other euils
nd miſchiefes. And this is that that
he Apoſtle ſpeaketh of; *That there-*
fore Chriſt dyed and roſe againe, that he
might bee Lord of all, both dead and
quicke, Rom. 14. And againe, *Yee are*
not your owne: for yee are bought with a
price, 1. *Cor.* 6. And therefore is hee
made Lord and King of his Father
ouer all the world, that all ſhould
worſhip and honour the Sonne, as
they honour the Father himſelfe: for
hee is not onely the head of men, but
of all the Angels in heauen; as it is
ſaid: *Let all the Angels of God worſhip*
him, Heb. 1. *Epheſ.* 1. Thus yee ſee
how Chriſt is appointed Lord and
Heire of all things: Therefore is hee
called here *Our Lord*; and wee then
confeſſe our ſelues to be his ſeruants
and ſubiects, to do his will and com-
mandement.

He is called alſo *Our Lord*, becauſe
we ſhould conceiue comfort by it in
trouble, that hee will bee a moſt gra-

tious Lord vnto vs also, as well as vnto others: As *Thomas* said of him, so must we say and be perswaded, *My God and my Lord*, *Ioh.* 21.

Which was conceiued by the Holy Ghost.

Now followeth his Conception by the Holy Ghost, and not by the seed of man: for if hee had beene conceiued by man, he had not been voyd of sinne; as *Iohn. chap.* 3. *vers.* 6. *Iob.* 6. *chap.* 25. *ver.* 5. 6. and so should he haue been vnfit to deliuer vs from sinne. Therefore our Sauiour saith, *For them I doe sanctifie my selfe. And such an high Priest it became vs to haue, which is holy, harmelesse, vndefiled, separated from sinners, and made higher then the Heauens.* As that which went before, did proue vnto vs sufficiently his Diuinity and God-head, that hee was yesterday, to day, and for euer, as is proued in the Epistle to the *Hebrues*, *Chap.* 13. So this conception in the wombe of the virgin doth proue, that hee is very and true Man, and had a beginning according to

his

his Humanity, as the Scriptures doe witnesse vnto vs, *That hee was made of the seed of Dauid, according to the flesh, Rom.* 1. And, *that God sent his Sonne into the world, made of a woman, Gal.* 4. The manner of this conception is described liuely vnto vs by Saint *Luke, Chap.* 1. For after that the Angel had told *Mary*, that she should conceiue in her wombe, and bring forth a Son, and call his name IESVS, she asked how it should come to passe, saying; *Shee knew no man*: Then the Angell telleth her, *That the Holy Ghost should come vpon her, and the power of the most high should ouer-shadow her: therefore that holy thing which shall bee borne of thee, shall be called the Sonne of God.* So likewise in *Math.* 1. we reade, that when *Ioseph* her husband would haue put her away priuily, thinking shee had beene with childe of some man: the Angell called vnto him beeing thus minded, in a dreame, saying; *Ioseph, thou Sonne of Dauid, feare not to take Mary for thy wife: for that which is conceiued in her, is of the Holy Ghost.*

We see that all flesh in *Adam* had corrupted his way before the Lord; and that the ordinary generation of man was vncleane, therefore it was necessary that Christ, that should redeeme others from sinne, should not bee subiect to it himselfe; but bee borne by an extraordinary meane, to cleanse vs from all our sinnes, both Originall and Actuall, which he was voyd of, by reason of this Conception: wherefore Christ must bee both Man and God to redeeme vs: Man, because man had offended, and our sinnes had diuided him from vs, as a cloud doth the bright Sunne from our eyes: And hee must bee God also, to make reconciliation to God his Father for vs: for no Angell in heauen was able to doe this office of Mediation, but the onely God and Man IESVS CHRIST, the true Mediator for all our sinnes past, present, or to come.

Here consider the great loue of Christ toward mankinde, that despised not our flesh to take it vpon him,

him, being God equall to his Father, and hath inuested and couered himselfe with our nature; but yet without sinne. This doth teach vs our duty towards him in thankfulnesse, and our duty towards our neighbours in yeelding vnto them in matters for their behalfe, and not to please our selues, but to beare with them, and debase our selues for them, as Christ hath done for vs already. *Phil.* 2. *Let the same minde bee in you which was in Christ Iesus.*

Wee learne by the Conception of Christ by the Holy Ghost, that hee was thus conceiued, to make our sinfull conception pure: for wee are conceiued and borne in sinnes euery one of vs, euen the best of vs all, that come of *Adam*. *Dauid* lamenteth the impurity, and imperfection of his conception and birth, saying; *Behold, Lord, I was borne in iniquity, and in sinne hath my mother conceiued me, Psal.* 51. as if hee would say; The cause of this my outward sinne and actuall, as murder and adultery, is, that I was

conceiued in sinne, and can doe nothing else of my selfe but sinne euery houre: as *Paul* also complaineth of himselfe, *Rom. 7. O wretched man that I am, who shall deliuer me from the body of this death?* And then commeth vnto Christ, and thanketh him, that he hath deliuered him from it.

Wee haue then to comfort our selues in this, that Christ was conceiued for vs, borne for vs. and died for vs; and whatsoeuer hee did, he did it for our profite and commodity. In that Christ was conceiued, wee also vnderstand the verity of Gods promises made vnto vs in the Prophets, which had long before prophesied of it: As in *Esay 7. Behold* (saith hee) *a virgin shall conceiue and beare a Sonne, and she shall call his name Immanuel.* So wee gather, that God hauing performed this, he is alwayes iust and true in his promises that hee maketh to a thousand generations. And furthermore, that *the Prophets spake not by their owne will,* (as *Peter* saith) *but by the will and Spirit of God,*

euen

euen as they were led and moued by the Holy Ghoſt, 2. *Pet.* 1. So that whatſoeuer God either ſpeaketh or promiſeth to the good and godly, to their comfort, it ſhall come to paſſe: As here in *Eſay*, God promiſeth the conception of CHRIST, for a comfort to *Ieruſalem*, beſieged with her enemies, when *Achas* was King. *Eſay.* 7.

Likewiſe on the contrary part, whatſoeuer the Lord of hoſts threatneth to the wicked and deſtroyers of his Church, ſhall alſo in due time be fulfilled and accompliſhed to the vttermoſt, as vpon the Iewes for murdering of Chriſt, and vpon the Roman Emperours, for going about to ouerthrow his Congregation and Flocke. Although it be many times long before the Lord doth either deliuer the godly, or puniſh the reprobate, yet it is moſt ſure and certaine, becauſe his mouth hath ſpoken it, that cannot lye or deceiue, as *Balaam* ſaith of him, *Hath he ſpoken, and ſhall hee not performe it; and ſaid it, and ſhall* Luke 19.

hee not make it good? That were vnpossible.

When wee say that CHRIST was conceiued in the wombe of the virgin *Mary* his Mother, by the operation and worke of the Holy Ghost, wee meane that to bee spoken according to his Humanity onely, and not according to his Diuinity: for so hee is likened to *Melchisedech*; without father, as touching his flesh; and without Mother, as concerning his God-head, and yet wee say, that Christ was conceiued, because Christ, both God and Man, was ioyned together in one person. Therefore wee must wisely distinguish and make a difference between the two natures and properties of CHRIST, his Man-hood and God-head.

When Christ saith, *Hee can of himselfe doe nothing, hee iudgeth no man, hee knoweth not the day of Iudgement, and that the Father is greater then hee*, with such like Sentences in the Gospell, you must vnderstand these things to

bee

bee ſpoken as hee was onely Man. In that hee ſaith, hee was before *Abraham*, and the Father and hee are all one, and that the Scripture tearmeth him, *The firſt begotten of all creatures, the Lord of all things, the brightneſſe of his Father*: Theſe ſayings are all applyed to Chriſt, as hee is the Sonne of God, and God himſelfe, that made all things, as *Iohn* ſaith of him: *By him all things were made.* If wee marke and obſerue theſe two points, the Diuinity of Chriſt, and his Humanity, wee ſhall finde great light and eaſineſſe in reading the new Teſtament: and things which were hard before, will ſeeme moſt plaine and euident vnto vs by this rule.

Thus haue yee heard the meaning and the good leſſons that may bee gathered out of this ſecond Article, of our Chriſtian Faith, the conception moſt pure, and moſt cleane of our Sauiour IESVS CHRIST. Firſt, that hee was conceiued, as the word doth teſtifie. Secondly, wherefore hee

hee was conceiued; which was, be-
cause hee might become very Man
to redeeme and suffer for man, of-
fending the Maiesty of the Almighty
God

Now let vs giue most humble
and hearty thankes, as we are bound
to this IESVS CHRIST, that be-
ing so high, hee would vouchsafe to
descend so low for vs poore wret-
ches, as to bee conceiued in the
wombe of a Maide to make vs pure.
And let vs also pray vnto his Maie-
sty, that seeing his Conception is
pure and vnspotted, hee would also
make ours so to bee, with the free
Imputation of his conception, and
all other benefites of his death and
passion, and that hē would kill sinne
in vs more and more daily, by his
Spirit of Sanctification, that we may
liue here in righteousnesse and holi-
nesse before him, without feare all
the dayes of our life. And when the
sinfull course of this transitory life is
ended, wee may haue that life which
neuer shall haue end, whose ioye
neither

neither eye hath seene, nor eare hath heard, nor heart of man can possibly conceiue, or think: which God grant vnto vs for his Son Christs sake: To whom with the Holy Ghost, bee rendred all Power, Dominion, Praise and Thankesgiuing, both now and for euer. *So be it.*

THE

THE THIR
LECTVRE VPON TH
THIRD ARTICLE OF our Christian Faith.

Borne of the virgin MARY.

IN this Article is mentione
and set downe vnto vs, th
Natiuity and Birth of o
Sauiour IESVS CHRIS
how that hee was borne, not afte
the common sort of men, but of
Maide, or Virgin; not a married wo
man which knew any man: So th
the meaning of this Article in mo
words, is this; I that am a Christia
man or woman, do beleeue also, tha
as IESVS CHRIST was conceiue
b

y the Holy Ghoſt, ſo was hee borne
kewiſe for me of his mother *Mary*;
e notwithſtanding remaining ſtill
virgin. Out of the which Article
wee haue to note theſe three good
leſſons and points for our inſtruction
nd conſolation. Firſt, the Birth it
ſelfe: Secondly, the maner of it, with
ll the circumſtances of the ſame:
Thirdly, the profite and commodity
that we may reape by it, beleeuing it
truly as we ought to do.

Firſt, as concerning his Birth, 1.
Eſay in his ſeuenth and ninth Chap-
ters ſaith; *The Lord himſelfe ſhall giue
you a ſigne. Behold, a virgin ſhall con-
ceiue and beare a Sonne, and ſhee ſhall call
his name Immaxuel: Butter and Hony
ſhall hee eate, till hee haue knowledge to
refuſe the euill, and to chuſe the good.*
likewiſe the ninth Chapter: *Vnto vs
Childe is borne, and vnto vs a Sonne is
iuen, and the gouernement is vpon his
oulder, and he ſhall call his name Won-
rfull, Counſeller, The Mighty God,
he euerlaſting Father, The Prince of
eace: The increaſe of his gouernement
and*

and peace shall haue no end, hee shall cler
vpon the Throne of Dauid, and vpon and
Kingdome to order it, and to establis hee
with iudgement and with iustice, fr vs.
henceforth euen for euer. The zeale of and
Lord of hosts will performe this. Th and
wee see how euidently *Esay* long b mo
fore prophesied of this Birth, to t to
comfort of the people in his tim bor
The like thing doth *Ieremy* also d fore
clare vnto vs in his prophesie, of t is p
wonderfull Natiuity of our Sauio the
IESVS, saying in his 23 chapter: *B* bee
hold, the dayes come, saith the Lord, t foun
I will raise vp vnto Dauid, a righte For
branch, and a King shall reigne and pr Birt
per, and shall execute true iudgement 3. I
iustice vpon the earth. In his dayes Iu vnt
shall be saued, and Israel shall dwell sa able
ly: and this is the name whereby they sh Ang
call him; The Lord our righteousne fed
Of this Birth speaketh Saint *Ma* and
thew also in his first and seco nuc
chapters, saying; *That hee was borne* of fl
Bethlehem: And so doth Saint *Luke* pool
his second Chapter more at large d lest
scribe it: So that by all these suf owe
cie

cient witneſſes, we haue ſure proofe and warrant of his Birth, although it bee ſo ſtrange and wonderfull vnto vs. And no maruell if it were ſtrange and wonderfull: for hee was to doe and worke a moſt wonderfull, and moſt excellent worke of all others, to redeeme man by his body thus borne of the virgin *Mary*. Therefore in that, that Chriſt was borne, as is proued already, *Hee was like vnto other men, ſin only excepted, of the which hee had none, neither was there any guile found in his mouth. Heb.* 4. 15. 1. *Pet.* 3. *For hee tooke our nature vpon him in his Birth, and not the nature of Angels, Heb.* 2. 14. So that herein hee declareth vnto vs, the wonderful and vnſpeakable loue hee bare vnto vs aboue the Angels that ſinned: for he vouchſafed not to take vpon him the nature and property of Angels; but foraſmuch as the Children were partakers of fleſh and bloud, hee alſo himſelfe tooke part with them, *that hee might deſtroy through death, him that had the power of death*: that is, *the Diuell, and that*

that he might deliuer all them which for feare of death were all their life time subiect to bondage. Heb. 2.

Here ariseth our duty of thankesgiuing to this good Sauiour IESVS CHRIST, borne so for vs, to dye and rise againe for vs, that so hee might bring vs againe into the fauour of his heauenly Father, to whom for sinne, wee were vtter enemies. Wee confesse in this respect, that hee was borne, in that hee is the Sonne of *Abraham*, of *Dauid*, according to his humane nature. Here are the *Marcionites* (certaine Heretikes) confuted, which denied that he was true Man: For how could hee bee borne of the virgin, and bee made of the seed of *Dauid*, as *Rom.* 1. vnlesse hee were a true and naturall man, in forme and proportion as others be?

We learne furthermore by Christs birth, that God is true of his promise, in performing that he had long before promised of his sonnes birth: So he said that hee would deliuer the *Israelites* out of *Ægypt*, and hee did deliuer

deliuer them at the laſt, when the fulneſſe of time was come. For God doth all things in his good and appointed time. So that *when the fulneſſe of time* (as the Apoſtle ſpeaketh) *was come, then God ſent his Sonne made of a Woman, and made vnder the Law, that hee might redeeme them which were vnder the Law, that wee might receiue the adoption of Sonnes, Gal. 4 God then, as in this, ſo in all other things, is true and iuſt of his promiſe and couenant that hee maketh to a thouſand generations*, as ſaith the Prophet. For nothing can let him to bring his words to paſſe, his power is infinite, and ouer all.

And although it be ſaid that *Mary* was married to *Ioſeph*, and *Ioſeph* tooke her home to him to bee his wife; yet ſhe was a virgin, for *Ioſeph* knew her not: So that Chriſt was borne of her being a virgin, and *Ioſeph* was ſpouſed to her in this reſpect, that hee ſhould bee an aid and comfort for her in her trouble and paine, in her flight into *Ægypt*, and in her great pouerty: for ſhee was ſo

poore, that ſhee had no chamber to be deliuered in; but laid our Sauiour Chriſt in a Manger. For theſe cauſes was *Ioſeph* called her husband alſo, that ſhee might bee void of ſuſpition of fornication, & Chriſt not thought to bee borne out of wedlocke, or in adultery.

2. Secondly, for our inſtruction, let vs conſider the whole manner of Chriſts birth, after what ſort and faſhion it was. Saint *Luke* doth declare the order of it very liuely, and ſaith; *That when Ioſeph and Mary were at Bethlehem, the dayes were accompliſhed that ſhee ſhould bee deliuered, and ſhee brought forth her firſt begotten ſonne, and wrapped him in ſwadling clothes, and laid him in a Cratch, or Manger; becauſe there was no roome for them in the Inne.* By theſe words we ſee the manner of Chriſts birth, how it was very poore and baſe, in reſpect of the world, and nothing glorious in the eyes of men, or as might beſeme ſo great a prince as hee was. Hee that might haue bin borne in a moſt magnificent and royall

royall palace, would bee borne in a Stable, or Oxe-ſtall; and hee which could haue beene laid in a moſt ſumtuous bed of Doune, with ſilke and veluet, wrought and garniſhed; yet notwithſtanding would bee laid in a vile Manger.

This doth paſſe the reach and capacity of mans wit, and doth expreſſe vnto vs, how that *the Lords wayes are not our wayes, nor his doings as ours are:* For then ſurely would hee not haue had Chriſt his Sonne to bee borne ſo poorely, and without all honour and eſtimation here in the earth. But here wee ſee the great loue of Chriſt towards vs, that would ſo bee borne for our ſakes. So that in this is fulfilled that notable ſaying of Saint *Paul* the Apoſtle, 2. *Cor. chap.* 8. *ver.* 9. ſaying; *Yee know the grace of our Lord* IESVS CHRIST, *that he beeing rich, for your ſakes became poore, that yee through his pouerty might be made rich.* A notable leſſon to take pouerty in good part, if the Lord for iuſt cauſes lay it vpon vs. And not onely was

he borne so poorely and miserably, but also liued so afterward all his life time, while hee was here vpon the earth, for the space of two or three and thirty yeares; insomnch that when hee was borne, hee fled into *Egypt* from *Herod* that sought to kill him; no doubt, with trouble and paine. Afterward hee liued with the beneuolence and liberality of certaine good women, as of *Mary Magdalene*, and *Ioanna* the wife of *Chuza*, *Herods* Steward, and *Susanna*; and many other which ministred vnto him of their substance, *Luke* 8.3. So that hee himselfe doth pronounce to one that would follow him for gaine and estimation in this life, *That the sonne of man* (meaning himselfe) *hath not where to lay or hide his head, but is in worse case then the Foxes, which haue holes; or the Birds of the aire, which haue their nests, Math.* 8.

By this we learne to take pouerty patiently, which the Lord himselfe hath sanctified in his owne body; neither to thinke it accursed. And we

we learne thereby the contempt of this world; for Christ had nothing glorious in the face and eyes of man, hee was not rich, but poore. If wee haue riches, let vs not think so much, or highly of them, or be puffed vp by them: for Christ had them not. If we be poore, let vs remember that IESVS CHRIST was poore also in this life. It is sufficient for vs, & enough, if we may be ritch after this life: not that these ritches and worldly things are ill, if they bee vsed to Gods glory; but Christ would teach vs by his example, that first his kingdome is not of this world; and then not to be grieued if wee lacke these transitory things, for hee had them not at all: wherefore if we haue meat & drinke and raiment, wee must bee content. The circumstances of his birth, are the place of it, and the time. As concerning the place, *Matthew* and *Luke* both agrre in one, that it was at *Bethlehem*: for so was it long before prophesied of by the Prophet *Micheas*, *Chap.* 5. saying; *And thou Bethlehem*

hem Ephratah, art little to be among the thousands of Iuda; yet out of thee shall come forth vnto me, one that shall bee the ruler in Israel, whose goings forth shall be from the beginning, and from euerlasting. Where he setteth forth vnto vs plainly, both the *Humanity* of Christ, & also his *Diuinity*: his *Humanity*, in that he saith; *He came out of Bethlehem:* and his *Diuinity*, in that *his going forth was from euerlasting.* The place then was *Bethlehē*: no great & famous Citie, as *Ierusalem* was; but a poore & obscure Towne, nothing spoken of among men. Here we may see againe, that as Christ shewed great humility in the manner of his birth, so did hee also in chusing so poore and vile a place as *Bethlehem* was: and this was done no doubt to confound the wisedome of the wise & mighty, which wold haue thought rather that Christ should haue bin borne at *Ierusalem*, or some such like notable & excellent Citie. Well, our Sauiour Christ chose *Bethlehem*, & made it famous by his birth, & reiected all other Cities: So is fulfilled

filled that saying of *Paul*; *God hath choſen the weake things of the world, to confound the ſtrong, and vile things, and things that are deſpiſed hath God choſen, to bring to naught the things that are, that no fleſh ſhould reioyce in his preſence*, 1.*Cor*.1.27.28.29. Let no man therefore be grieued or aſhamed, if he be borne in a poore and baſe village; for ſo was Chriſt borne, & he is nothing the worſe for it: hee may come as ſoone to heauen, as they that are borne in the greateſt Cities. Neither let any man on the contrary, bragge and boaſt himſelfe if hee were borne in a famous place: This maketh him not the better, nor neerer to God. We may ſee alſo at this day, where Chriſt is moſt cómonly to be found: not in great Cities, and Princes Courts ſo much, as in poore places and obſcure villages. The wiſe men ſought him at *Ieruſalem* the great Citie, but Chriſt was found in poore *Bethlehem*. Here alſo wee learne, that the propheſies are fulfilled ſtill: For CHRIST (as they ſaid) was borne in

Bethlehem. Let vs therefore beleeue the Prophets, either when they comfort vs, or threaten vs for ſinnes; for they ſhall alwayes bee fulfilled. The time of our Sauiours birth was in the dayes and reigne of *Herod* the King, as Saint *Matthew* ſaith, *Chap.* 2. and ſo had *Iacob* propheſied before, that Chriſt ſhould not be borne vntill the kingdome did ceaſe, and depart from the race of the Iewes, and was giuen to the Nation of the Romans; as *Gen.* 49 *The Scepter ſhall not depart from Iuda, nor a Law-giuer from betweene his feet, vntill Shiloh come, and the people ſhall be gathered vnto him*. Meaning that Chriſt ſhould not bee borne, and come among the Iewes, vntill ſuch time as they had no Kings to rule among them of their owne ſtocke, but of ſtrangers; as *Herod* was at that time. Chriſt beeing borne in the time of King *Herod*, a wicked King, and a tyrant, doth ſhew himſelfe moſt fauourable to the Iewes his people, being in great bondage and miſery. For when they had moſt

moſt need of a Sauiour and Redeemer, not onely of their bodies, but eſpecially of their ſoules and conſciences, religion beeing corrupted among them, and his word reiected; then I ſay, Chriſt came, and was borne a deliuerer vnto them. So is God wont to deale in mercy toward his children: then, and not before to ſend helpe, when they are at the laſt caſt, and ready to bee deuoured, to teach them, that when there is no helpe and ſuccour in themſelues, then is there moſt preſent ayde and comfort in him, as hee ſaid to *Paul*: *My power is made perfect, and is ſtrong in weakeneſſe*, that when wee are moſt weake and feeble, then is God moſt ſtrong to deliuer vs from our enemies. Hee neuer deliuered the *Iſraelites* out of *Ægypt*, vntill they were brought to the extremity, then hee ſent them *Moſes* and *Aaron*, and not before: for he will humble man, and let him to vnderſtand, that when hee doth any thing for him, and deliuer him, or beſtow any gift vpon him in body

body or ſoule, it is not for any thing that is in him; but of his mere mercy and goodneſſe, to make his praiſe the more to bee ſeene, and men more thankefull vnto him. Let his praiſe therefore bee continually in our mouthes, and let vs magnifie his name together, as ſaith the Prophet *Dauid, Pſalm.* 103. Chriſt then viſited the Iewes, when all things were turned vpſide downe, his ſeruice was defaced by the traditions of men; as the Scribes, and Phariſes, and Sadducees, who had corrupted the purity of Gods word & doctrine, and brought in their owne pelfe and maners, were altogether vnreformed, the poore neglected, the Prophets deſpiſed, and Gods Law ſet at naught. So that when our Sauiour came amongſt them, hee reſpected not any thing he ſaw in them, but their extreame miſery and thraldome which moued him to pitty them; and ſo much the more, becauſe they had ſuch a cruell Tyrant to reigne ouer them, as murdered a great many of their yong Infants.

fants. So the Lord came amongſt vs of late, when his Goſpell was laid aſide, and deuices of men in ſtead of it, were ſet vp, when his Miniſters were in euery place perſecuted, and burned: then he ſent a deliuerer to purge Religion, to reſtore his truth againe, to pull downe Antichriſt, and to aboliſh Popery: he reſpected not any thing in vs; for we (like ſheepe) were all gone aſtray, euery man turned his owne way: But hee did this, being mindfull of his mercy and promiſe made freely vnto vs in Ieſus Chriſt: I pray God we may be all truly thankfull for ſo great and wonderfull a benefite beſtowed vpon vs, as the like was neuer ſeene in our land before. Surely good cauſe wee haue to remember the Lord in our beds, that giueth vs in the middeſt of our enemies, ſuch quietneſſe and reſt from all perils and dangers. The thing that followed immediately vpon this birth of our Sauiour, was the comming of certaine wiſe and famous men from the Eaſt to worſhip him, being

being led with an extraordinary ſtarre thereunto.

Thus God the Father would adorne and magnifie the birth of his Sonne, with the reſort of theſe great and excellent men. And herein no doubt they being Gentiles, and the firſt fruits of them, that came to our Sauiour, do ſignifie that the Gentiles alſo as well as the Iewes, ſhould bee called to be the people of God, that there might bee one fold, and one Sheepheard, as our Sauiour telleth vs in the tenth chapter of *Iohns* Goſpel. This was comfortable for vs, beeing Heathen men and Gentiles, and altogether ſtrangers from God, to bee made the peculiar people of God, and to bee tranſlated from the kingdome of darkeneſſe, into the euerlaſting kingdome and inheritance of his wel-beloued Sonne. But ſee how the declaration and ſhewing of this birth of ſo wonderfull a King, by the wiſe men, was taken of *Herod*, and the Iewes in *Ieruſalem*: when they heard the King of the Iewes to bee borne,

borne, it is ſaid that *Herod* and all *Ieruſalem* was troubled with him.

Thus wee ſee the nature and condition of the wicked, that when they ſhould bee glad and reioyce in the Lord with thankeſgiuing for his benefites, then they are troubled, they murmure, and are vnthankfull. Here all *Ieruſalem* had great occaſion giuen them to praiſe God, and they conſidered not of it a whit, they had rather ſleepe in their dregs of ſinne. Nay, *Herod* went about to kill him. that came to dye for him, and to ſaue him, if hee could haue beleeued it. This doth alſo reproue our manner and doings at this day; for when we ſhould yeeld God praiſe and thanks, we giue him none; and when hee is moſt ready to do vs good, either wee conſider not of it, or elſe vnthankefully refuſe it, as the ſwiniſh *Gergeſites* did.

How hath Chriſt viſited vs in mercy, in giuing vs his holy Goſpell, the food of our ſoules, as much as euer he did to the Iewes? and yet I ſay, wee

are

are troubled ſtill in our mindes and ſoules, with the cares of this world, which doe choke the ſeed of his holy word.

Well (dearly beloued) let vs learne to be wiſe, and to conſider thankfully of Gods benefites in time, leſt they be taken from vs, as they were from the Iewes, and giuen to a nation that ſhall better receiue them, and make greater account of them.

3. The third thing that I ſaid was to be conſidered in the birth of our Sauiour IESVS CHRIST, is, the profite & comfort that we may take and apply to our ſelues, our ſoules and bodies by it, and what duty is required of vs in this behalfe. The commodity that ariſeth to vs, & all Chriſtians by his birth, is, that *Chriſt* came to ſaue that which was loſt; as *Paul* doth notably expreſſe the end of his comming in the fleſh, ſaying; *This is a true ſaying, and by all meanes worthy to be receiued, that Ieſus Chriſt came into this world to ſaue ſinners*, 1. *Tim.* 1. 15. Then wee perceiue this, that Chriſt

Chriſt was borne to redeeme vs. If hee had not beene borne, wee could not haue beene redeemed by him from the power of Hell, and of Sathan. This is a great matter, and a moſt excellent and wonderfull benefite: For wee vnderſtand now plainely and clearely by the word of the Lord, that the ſeed of the woman hath broken the Serpents head, *Gen.* 3. That there is a Lyon and a Lambe in diuers reſpects; for his ſtrength a Lyon, and a Lambe by his meekeneſſe, found worthy to open the booke, and to looſe the ſeuen ſeales of it, which no man was able to doe, neither in heauen nor in earth, nor vnder the earth, *Reuel.* 5. that there is *a Childe* (as *Eſay* ſaith) *giuen vnto vs, vpon whoſe ſhoulders the gouernement of heauen and earth is laid, and doth conſiſt.* We may ſay therefore that a Man is borne of the virgin *Mary*, the true and naturall ſonne of *Adam*, of *Abraham*, of *Dauid*, which was promiſed in the Law and Prophets; and ſuch a Man I ſay, that hath conquered

red Hell and Death, and Damnation, and deliuered vs from the wrath of his Father to come.

Of this, our faith may gather a double fruite and commodity: the one, that there is a Mediator betweene God and Man, euen the Man IESVS CHRIST: we haue this Mediator for vs in heauen already. The other, that by the participation and vnity of his nature with ours, hee receiueth and admitteth vs into the society of himselfe, and all his riches and treasures are made ours; euen as the wife may say of her husband, that all her husbands goods and lands are hers, because shee is one with him: So may we say of our most gratious husband and bridegroome, IESVS CHRIST, that all his store is now become ours: *For we are bones of his bones, and flesh of his flesh*, as *Paul* telleth vs plainly, *Ephes.* 5. If this be so, *then we ought to reioyce, and bee glad in our hearts* (as *Paul* saith) *which is, in the Lord, because that Christ the great Iewell of God is sent into the world.* If we

wee greatly reioyce and triumph, when wee haue a mortall ſonne and heire here borne on earth vnto vs, whom wee know not whether hee ſhall bee good or ill, a comfort or paine vnto vs: If (I ſay) wee doe reioyce at this vanity, what ought wee to doe (thinke yee) dearely beloued brethren, when wee heare the ſonne of God to bee borne for vs, and the heire of all things, a ſonne that pacifieth his Fathers wrath iuſtly conceiued againſt ſinne, ſuch a Childe as maketh vs Children, and bringeth vs into his heauenly poſſeſſion and inheritance? Ought we not (thinke you) vnſpeakeably to reioyce, and thanke God and his ſonne CHRIST continually? It is good reaſon ſo to doe, ſeeing it is our onely benefite, and not his: for hee came and was borne for vs, and not for himſelfe.

The Angels of God herein may teach vs our duty, how thankfull we ought to bee, and to reioyce for it, not with a worldly and carnall ioy,

as many doe; but with a Spirituall and Heauenly ioy of minde and conſcience, as few do.

At the birth of our Sauiour, there was a company and multitude of Heauenly Souldiers praiſing God, and ſaying; *Glory bee to God in the high Heauens, & peace in the Earth, and towards men good will, Luke* 2. They reioyced in the Lord, and were thankefull for it, and yet are: Much more ought wee to doe the like, that his will may be done in earth of vs, as it is in heauen amongſt them; euen as wee daily pray: *Thy will bee done in earth as it is in heauen.*

Wee haue indeed a celebration of this Natiuity of CHRIST, which is miſ-called of vs, *Chriſtmas*. As the name is euill, called *Chriſtmas* of the Papiſts, as if Chriſt ſhould ſay Maſſe: ſo is the time in it ſpent as lewdly of vs for the moſt part: if not in Maſſing, yet in Maſking; in Carding and Dicing, in Dancing, in belly-cheere, in exceſſe of Apparell, and in fond and fooliſh playes & ſports, to paſſe the

the time away. In theſe ſinnes and vanities is the time of Chriſts Natiuity ſpent and conſumed of vs. It were better to haue no day of it, then ſo to keepe it: and it is a great griefe to a godly minde, to ſee that time which ſhould bee imployed to the ſeruice of God, as it was in the Primitiue Church, altogether waſted and dedicated to offer Sacrifices vnto the Diuell: For it is in it, as it is vpon the Sundayes, or Lords day throughout the yeare.

The Sabaoth which is appoynted for to heare Gods word, and to pray in, is turned altogether to play in, and made a day of all wicked ſport and paſtime, which is farre from the right vſe of it; and yet no Magiſtrate doth correct it. God giue anamendment one day of it, to his honour and glory. *Amen.*

Well, ſo it is with this time of our Sauiours birth: wee ſhould giue thankes in it, and wee neuer thinke of our duety in it, the moſt part of vs.

If Emperours and Kings haue celebrated the memoriall of their birth dayes, then there is greater reason why wee should remember the ioyfullest birth day that euer was, or shall bee, I meane of IESVS CHRIST our Sauiour, borne so poorely and simply for vs. Not that wee should so celebrate and keepe CHRISTS day, as wicked *Herod* did celebrate his Natiuity, in Feasting, in Dauncing, in rash swearing; and last of all, in murthering the good Saint of God, *Iohn Baptist*, *Matthew* 14. *Marke* 6. I say, wee must not so celebrate the birth day of CHRIST with him, lest wee bee partakers of his punishment and paine.

But yet I feare a great many doe keepe this time no better. Neither must wee keepe this day of our brother Christs birth, as *Titus* kept the birth day of his brother *Domitian*, in killing the Iewes for his pleasure, to triumph, and so defiled his hands with innocent bloud.

Surely

Surely wee doe not much better: For although wee kill not with the ſword; yet wee wound and kill our brethren with our tongues, wee quarrell, wee fight, and are contentious, we ſweare and blaſpheme, and ſo reuile the liuing Lord: And this is done moſt of all at the birth day of our Sauiour, as alſo vpon this day of reſt, the Sunday, with Cardes, and Dice, and bloudy othes. Well, the Lord (one day) will take an account of theſe things of vs, vnleſſe wee ſpeedily repent and amend.

Thus wee haue heard the things that may be noted vpon CHRISTS Birth, the Circumſtances of it, with the fruite that commeth vnto vs by it, and how wee ſhould vſe this day, and what is our duety in it. Let vs thanke our Sauiour CHRIST, that hee would bee thus borne for vs, and pray vnto him, that wee may remember it, and haue the end of this his comming in the fleſh, the ſaluation of our ſoules: Which hee

grant vnto vs; To whom with his Father, and the Holy Ghoſt, bee giuen all praiſe and glo-ry for euer and euer.

Amen.

THE

THE FOVRTH LECTVRE VPON THE *FOVRTH ARTICLE OF our Christian Faith.*

Suffered vnder Pontius Pilate, *was crucified, dead, and buried, descended into Hell.*

WE haue seene in the other two Articles going before, the Conception of Christ, and his birth, and what things were in them to be considered of: Now consequently followeth his death, with certaine circumstances of it, as what followeth after it. But here may a question bee asked, why there is no mention made

of his life, which went betweene his Birth and Death. To this it may bee answered, that seeing the benefites of his life bee comprehended in his death. (for whatsoeuer hee did in all his whole life, we enioy it in his passion) therefore his life is not here set downe, because we doe beleeue it in his death.

This Article of Christs Death is very necessary: for nothing had been brought to passe for our saluation; neither should we haue had any profite at all by Christ, vnlesse hee had beene crucified for vs. Therefore it is not sufficient to beleeue his conception and nativity, except we also confesse with our mouthes, and beleeue in our hearts stedfastly his death & bitter passion for vs. Therefore Christ is alwayes to be considered of a Christian man, as hee was crucified for his sinnes.

The meaning of this Article is this in other words; I that am a Christian man or woman, do beleeue and confesse, that Christ my Sauiour suffered when

when *Pilate* was Deputy in *Iurie*, and was condemned by him most iniustly; and that hee was crucified vpon the Crosse, or Tree for my sinnes, to redeeme mee; and that hee dyed for me, to bring me to life; and that hee was buried & laid in the graue, as other men, & suffered the torments of hell in Body and Soule, to acquit me before the iudgment seat of God his Father. In this Article are fiue things noted vnto vs. First, *vnder whom hee suffered, and what Iudge condemned him.* Secondly, *what manner of death he dyed*; *He was crucified.* Thirdly, *his death it selfe.* Fourthly, *what was done after*; *He was buried*: And lastly, *what paines hee suffered*; *Hee descended into Hell.* All these things are expressed vnto vs in this one Article. First is declared vnto vs, the name of him that condemned Christ, which is *Pilate*, a *Roman*; as *Iohn.* 19. And this his name is set down, not only for the credit of the History, to beleeue it the better; but also because this appertained to the mistery of our redemptiō, that we might

might know his death to bee ioyned with the condemnation of an earthly Iudge. For seeing that by the death of CHRIST, not onely our sinnes must bee purged, but also the condemnation for them to bee taken away: It was necessary that he should dye by the sentence of a Iudge, and no otherwise, that wee might be absolued before the great Iudge of all the world.

If CHRIST had beene killed by Theeues, or murdered in a tumult or sedition by priuate men, there had beene no redemption for vs in such a death, no kinde of satisfaction. But when we reade in the Euangelists (in their Gospell) that he was arraigned at the Barre, accused by witnesses, and condemned by the sentence of *Pilate* (although iniuriously, he pronouncing him iust, once or twice, and confessing that he found no fault in him) wee vnderstand by those things, that he sustained not the person of himselfe, but of all vs most miserable sinners, that should haue been so

ſo condemned before his Father, if hee had not ſuffered this vnder *Pontius Pilate* for vs.

And here are two things to be noted of vs, which are both confirmed by the teſtimonies of the Prophets, & do alſo giue a notable conſolation and confirmation to our faith: For when wee heare that Chriſt was ſent to death, from the Iudgement ſeate, and was hanged betweene the Theeues, we haue a full accompliſhment of that Propheſie, which is cited by the Euangeliſt; *Hee was reckoned or counted among the wicked. Eſay.* 53. And why was this ſo? Truly, that hee might ſuſtaine the condition and eſtate of a ſinner, & not of a iuſt man; as hee ſuffered death, not for righteouſneſſe ſake, but for ſinne, and the tranſgreſſions of the wicked.

Againe, when wee heare that hee was pronounced innocent by the ſame man, of whom he was condemned, let vs remember that which another Prophet ſpeaketh of him; *I reſtored that which I tooke not, Pſalm.* 69.

That

That is, Christ payed for sinne, and bought it full deerly, which hee neuer had, nor committed: For there was no guile found in his mouth. And why did *Pilate* then condemne him? Becauſe hee feared Man more then God, and *Cæſars* diſpleaſure more then the wrath of God: For when the people cryed; *if thou let him goe, thou art not Cæſars friend*, then hee conſulted with them to crucifie him againſt his owne conſcience, to pleaſure the people, and to gratifie the Emperour *Tiberius*. So we ſee, that he was a partiall, fearefull and vniuſt Iudge, and had not the properties of a good Iudge, as is required, *Exod.* 18. Firſt, *that they ſhould be men of courage*: Secondly, *fearing God*, Thirdly, *Men dealing truly*: Fourthly, *hating couetouſneſſe*.

Let all Iudges take example and warning by *Pilate*, to execute iuſtice and iudgement indifferently to all men. For *Pilate* afterward (as Hiſtories record) for anguiſh and ſorrow of minde, hanged himſelfe, as *Iudas* did

did before him. And here we see, that as a *Romane* then condemned Christ, and as alwayes afterward he was persecuted by the *Romane* Emperours: So it is at this day by that great *Antichrist* of Rome, the Pope and his adherents: he is still persecuted in his members. This is the iust iudgement of God vpon them; God giue them grace (if it be his will) to repent, and to come to the knowledge of the truth. *Amen.*

Secondly, let vs consider the maner of his death, what it was. It was the *Crosse*, most shameful & accursed, not onely in mans sight, but also of God himselfe. *Deut.* 21. *The curse of God is on him that is hanged* This *Paul* repeateth, Gal. 3. and saith, *Christ hath redeemed vs from the curse of the Law, being made a curse for vs: for it is written: Cursed is euery one that hangeth on a tree.* Thus we see stil in euery Article, and in euery point of our saluation, that exceeding great loue of Christ our Maister to vs, that not onely hee was contented to suffer most grie-

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uous paine for vs, but alſo ſhame and reproch, ignominy and contempt of the world. He was at the firſt taking led away to *Annas* and *Caiaphas*; and then poſted ouer to *Pilate*. *Pilate* ſent him to *Herod*, and *Herod* ſent him backe againe with mockes & taunts in a purple robe, in mockage and deriſion of him. And all this did our Sauiour Chriſt for vs.

This was much that I haue rehearſed already, but yet nothing to the death of the Croſſe: For the Croſſe was as odious and ſhamefull to them, as the gallowes is to vs; and yet Chriſt was well contented with it, ſo we might be redeemed. This is that *Paul* ſpeaketh of to the *Hebrues*, *Heb.* 12. willing vs to follow the great humility of Chriſt in his ſuffering of ſhame, ſaith; *Let vs alſo ſeeing that we are compaſſed with ſo great a cloud of witneſſes, caſt away euery thing that preſſeth downe, and ſinne that hangeth ſo faſt on: let vs runne with patience the race that is ſet before vs, looking vnto* IESVS, *the author and finiſher of our faith, who for the*

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ioy that was ſet before him, endured the Croſſe, and deſpiſed the ſhame, & is ſet at the right hand of the throne of God. Conſider therfore him that endured ſuch ſpeaking againſt of ſinners, leſt yee ſhould bee wearied, and faint in your minds. Wee ſee many men can abide to ſuffer paine and griefe, which yet notwithſtanding are ouercome with ſhame and reproach, and can hardly abide it. One (peraduenture) could bee contented to ſuffer ſome trouble for his deare friend; but who will bee hanged for his friend? *Let the ſame minde therefore (dearely beloued) bee in you, that was euen in* CHRIST IESVS, *who being in the forme of God, thought it no robbery to be equall with God, but hee made himſelfe of no reputation, and tooke on him the ſhape of a ſeruant, and was made like vnto men, and was found in ſhape as a man: he humbled himſelfe, and became obedient vnto the death, euen the death of the Croſſe.*

You ſee out of this place how *Chriſt* for our ſakes abaſed himſelfe to ſhame, which cõſiſts in foure points.

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It was much for him being God, to become man, whether it had been King, or Prince, or Lord; but it was more to become a miserable man, a seruant vnto men: More then that, it was to dye: but most of all was it worthy praise and commendation, that he dyed the death of the Crosse, not for his friends, but for his foes.

Many other things did our Sauiour suffer of the people, the Scribes, the Pharises, and the Iewes; as reuilings, and blasphemings, bitter nips and tauntes, but all was nothing to this Crosse, it surmounteth all; and yet for all this, we must not be ashamed of him: *For he is our glory*, *Gal.* 6. 1. *Cor.* 2. They that are ashamed of him here on earth before men, hee will bee ashamed of them in heauen before his Father, and his Angels.

Let vs therefore confesse and acknowledge Christ crucified for vs, and let vs neuer be ashamed of him, when hee commeth with his Crosse: For hee that taketh not vp his Crosse daily,

daily, and followeth him, is not worthy to bee his Disciple, *Luke* 9. Hee might rather haue beene asha-med of vs, to see vs in that case wee were, worser then wee can see any poore miserable begger amongst vs here on earth.

We see then, that by Christ crucified, the blessing of *Abraham* is come vpon vs that were Gentiles, *Gal.* 3. and that the Serpents head is broken, hee being the true Serpent lifted vp vpon the Crosse to saue all those that hope vpon him by faith, as the other brasen Serpent (lifted vp by *Moses* in the wildernesse) saued all those *Israelites* that were strong, and looked vp vnto it, *Numb.* 21. 9.

Furthermore, by this Crosse, the hand-writing of Ordinances which was against vs, and which was contrary to vs; hee, euen hee tooke it out of the way, and fastned it vpon the Crosse, and hath spoyled the Principalities, and Powers, and hath made a shew of them openly, and hath triumphed ouer them in the

same Crosse, *Col.* 2. Of this crucifying, and lifting vp vpon the Crosse, was *Isaac* a figure; who was bound and laid vpon the Altar, ready to bee offered. And so were all the sinne offerings laid vpon the Altar: *For hee was made of God his Father sinne for vs, that wee might bee made the righteousnesse of God in him, which knew no sinne,* 2. *Cor.* 5.

But of all other Types and shadowes of the Ceremoniall Law, this taking away of sinne by Christ in his Crosse, was most liuely set forth and represented vnto vs, as in a glasse, in the *Scape-goat.* For the Lord commanded *Aaron, Lenit.* 16. that hee should take a liue hee Goat, and present him quicke before the Lord, to make reconciliation by him, and that hee should put his hands vpon the head of the Goat, and confesse ouer him all the iniquities of the children of *Israell*, and all their trespasses, and all their sinnes, putting them vpon the head of the Goate, and should send him away by the hand of a man appointed,

appointed, into the wildernesse: So the Goat shall beare vpon him all their iniquities into the land that is not inhabited. Heere was our Sauiour Christ figured, *which bare in his body vpon the Crosse, the iniquities of vs all*, Esay 53. 1 Pet. 2. *and was wounded for our transgressions, and carried away all our sorrows, for by his stripes are we healed.* Esay 53.

Furthermore, this betraying and crucifying of Christ, and selling of him for thirty pence, was also foresigured in *Ioseph*: For as *Ioseph* was sold of his owne brethren into the hands of strangers: so was Christ betrayed and sold of his owne Disciple, and deliuered of his owne Nation into the hands of *Pilate* and the Heathen.

The third thing that followeth in this Article, is his *Death*. Hee was dead indeed, as the Euangelists doe report: For *Luke* saith of him, *that hee cryed with a loud voyce, and said; Father into thy hands I commend my Spirit. And when he had thus said, hee gaue vp*

the Ghoſt, Luke 23. So for the certainty of it, it is not onely ſaid, that hee was *Crucified*, but alſo that hee *Died*: for otherwiſe nothing had beene wrought for vs. God ſaid to *Adam*; *In what day ſoeuer thou ſhalt eate of the forbiden tree of knowledge of good and euill, thou ſhalt dye the death.* *Adam* offended, and brake this commandement; hee was not able to make ſatisfaction for it, to dye the death of body and ſoule: therefore the ſecond *Adam*, Ieſus Chriſt, dyed the death of body, and ſuffered the death in ſoule, to redeeme vs, and to ſatisfie Gods wrath and diſpleaſure conceiued moſt iuſtly againſt our ſinne in *Adam*.

This death was ſignified in euery ſacrifice of beaſts in the old Law of *Moſes* in the killing of Bullockes, of Calues, of Sheepe, of Goates, and ſuch other things. For as the Apoſtle ſaith: *Without ſhedding of blood was no remiſſion of ſinnes.* This was verified in Chriſts bloud, ſhed for vs in his death. Neither was this death of Chriſt

Christ to be seene only shadowed in the ceremonies of the *Leuiticall* law, but also in diuers mē. As *Samson*, who died himselfe to deliuer his people from the *Philistins:* So Christ, to deliuer vs from the diuels, died himselfe. *Dauid* also was a figure of him in many things. Heere we see then, what a grieuous thing sinne was in Gods sight, that hee could bee pacified by no other meanes, then by the bloud and death of his onely and well-beloued sonne *Iesus*. Surely our sinnes were as hard as the Adamant-stone, which could not bee broken by any other meanes, then by the bloud of the true Goate, *Iesus Christ*.

Consider here the wonderfull and vn-speakeable loue of Christ; hee would dye for vs, that wee might escape: Euen as the *Pelicane*, which hauing brought forth her yong ones dead, or beeing stung and killed by Serpents, she pecketh forth her heart bloud to reuiue her yong ones: So wee, being conceiued and borne in sin, and altogether dead in our tres-

passes and offences, *Ephes.*2. Stung of that old and fiery Serpent, the Diuel, which first beguiled our parents in Paradise, and so hauing the reward of sinne, which is death: wee (I say) in this case are reuiued and quickned againe by the bloud of that true *Pelicane* Iesus Christ, which hee from his heart hath shed and powred out for vs.

Thus wee see how deeply wee are indebted to Christ for his great loue to vs, in dying for our sinnes, and yet how few remember this death! Many, not once in a day; nay, not once in a weeke, or moneth; I feare, some not once in a whole yeare doe remember it well: they are the more vnthankfull, and vnkinde sonnes to God, so good a Father; & Christ, so louing a Brother. It is the only thing that should especially be remembred, although all other things be forgotten. Beleeue mee (deere brethren) Christ died not to this end, that his death should bee forgotten, which was so cruell to him, or that it should

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bee lightly remembred of vs. For that hee might haue vs to remember it the better, hee inſtituted his laſt Supper in bread and wine: the bread broken, to put vs in mind of his moſt pure and precious body broken and bruiſed for our ſins, and that it doth nouriſh vs, as the bread doth nouriſh our bodyes: *For his fleſh is meate indeed, Iohn. 6.* The wine ordeined, to put vs in minde of his bloud powred out for vs, *to waſh vs from all our ſinnes*, 1. *Iohn.* 1. And that as the wine doth quench our thirſt, and refreſh vs, and comfort our hearts, being ſorrowfull: ſo doth the bloud of *Chriſt* all theſe things vnto vs in greater meaſure and aboundance.

This doth alſo teach vs vnity and loue together, that as many Grapes make but one Wine; and many graines of Corne and Wheat, make but one loafe of Bread: ſo ſhould wee bee but one in Chriſt our head; for wee are all members of the ſame body.

The other Sacrament alſo of Bap-

tiſme, doth put vs in mind of Chriſts death: for as the water in Baptiſme doth waſh the Body, ſo doth the bloud of Chriſt waſh our Soules, and cleanſe them from their filthineſſe. Which thing is repreſented vnto vs in our Baptiſme, a ſigne of our new birth and regeneration by the Spirit of Chriſt. Therefore in our Baptiſme wee ought to remember this death; for wee are buried with him into his death, by this ſeale and Sacrament of our Baptiſme, as *Paul* proueth, *Rom 6.*

Now wee ſee, that to the end wee may remember this great benefite of Chriſts death, wee haue tokens of it, two in number; the *Supper of Chriſt*, and *Baptiſme*: *For by them wee ſhewe forth the Lords death vntill hee come againe to iudgement*, 1. *Cor.* 11.

Now if any man maruell why we dye, ſince Chriſt hath died for vs, and taſted death once for all men, to make reconciliation for the ſinnes of the people, and to ſatisfie Gods iuſtice: hee may bee anſwered; That Chriſt

Chriſt hath taken away the ſecond death of the ſoule, and not this firſt and naturall death of the body, which is common to all, for by it wee enter into life: And although it bee ſometimes grieuous to Gods children, yet it is not deadly to them; nay rather, ioyfull, ſeeing by it they come to Chriſt their head, as it was to *Paul*: *I deſire* (ſaith hee) *to bee looſed, and to be with Chriſt*, meaning to die. For albe-it this death of the body dwelleth in vs, yet it hath no dominion ouer vs, by the force and efficacy of *Chriſts death*. And we know, that it is made now to the elect, a gate to paſſe by into heauen. Wee ſhould not then feare death, ſeeing that the loſſe of this tranſitory life, is the high way into Gods euerlaſting kingdome. And this may be anſwered concerning ſin alſo. If any aſke, how it commeth to paſſe, that wee haue ſinne ſtill remaining in vs, ſeeing Chriſt hath died for it, to take it away: I anſwere, that Chriſt hath taken away the condemnation of ſinne, that it ſhall not hurt

hurt vs, to bring vs to destruction, but the full abolishing of sinne shall cease in the latter day of iudgement, when all things shall bee restored againe to their perfection, *Acts.* 5. So that now wee may say; *There is no condemnation of sinne to them that are in Christ Iesus, which walke not after the flesh, but after the spirit*, Rom. 8. For see the wonderfull working of God, that all the curses and paines that were in Iesus Christ, are turned to to our blessings and ioyes: his *Death* is our *Life*; his *Pouerty* our *Riches*, his *Shame* our *Glory*, his *descension into hell*, is made our *ascension into heauen*: And finally, his *misery here in this life*, is made *our felicity and happinesse in the life to come*. This is the Lords doing, and it is maruellous in our eyes. *O that men would therefore praise the Lord for his goodnesse, and declare the wonders that he doth for the children of men!*

This death of Christ hath two benefites in it: for first it causeth that wee shall not dye in the life to come, and then heere it mortifieth our earthly members

members, it killeth our old man *Adam* within vs, that it bringeth not forth his accuſtomed actions of ſinne within vs. Thus much concerning his *Death.*

Let vs now conſider briefly the fourth point in this Article, which is his *Buriall.* Chriſt was buried by an honourable Counſeller, *Ioſeph* of *Arimathea*, & *Nicodemus*, a ruler of the Iewes, who begged his body boldly of *Pilate*, and buried it with odours, as the manner was, *Iohn.* 19. His buriall is mentioned, to aſſure vs that hee dyed indeed; as when wee ſee a man buried, wee doubt not but that he is dead.

The leſſon that wee learne by this buriall of Chriſt, is this, as the Apoſtle *Paul* teacheth vs, *Rom.* 6 and *Coloſ.* 2. *That wee ſhould ſo through Baptiſme bee freed and buried from ſinne, as hee was buried in the graue; that like as Chriſt was raiſed vp from the dead to the glory of his Father: ſo we alſo ſhould walke in newneſſe of life.* So then as wee are crucified with Chriſt vnto ſinne,

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and dead and buried thereto, ſo muſt wee riſe againe with him vnto righteouſneſſe. But of this, more (God willing) in the Article of his *Reſurrection.*

The laſt thing to bee noted in this death of Chriſt, is the paines which hee ſuffered, which is called, *His deſcenſion into hell.* Although this be laſt in words, yet in ſenſe it is to bee ioyned with his crucifying, and went before his death in body, and buriall in the ſepulchre. The meaning therefore of this his deſcenſion, is this: that Chriſt our Sauiour, to redeeme vs both in body and ſoule, which had offended God, ſuffered the torments of hell, the wrath infinite of his Father for the time, not onely in body, but alſo in ſoule, and did abide the moſt bitter and vnſpeakeble ſorrows of death in his minde and conſcience, preſſed downe with the burthen of all our ſins, as if he had beene forſaken of God his father. In this hell and torment, partly hee was in his heauy agony in the garden, when hee ſweat

ſweat (as it were) teares of bloud trickling downe from his face; his ſoule was very heauy and ſorrowfull, euen vnto the death, ſo that there came an Angell and comforted him from heauen, *Luk.* 22.

This hell was ſo great vnto him, that hee praied his Father, *If it were poſſible, that the Cup of his paſſion might paſſe from him*: Yea, which was moſt of all, hee was compelled for the very anguiſh and griefe of heart and ſoule, to ſay, and cry out: *O my God, my God, why haſt thou forſaken mee?* So that all the things that Chriſt ſuffered before, were nothing to this that now hee ſuffered, when hee cryed out for very paine, and extreme ſorrow of minde. For we muſt remember, that Chriſt vpon the Croſſe did not onely ſuffer paines in body, (as they did which were crucified with him, which were the paines that the Iewes did put him to) but further, he ſuffered the extreme wrath of God his Father hanging vpon him heauier then heauen and earth, which no Angell

Pſal. 22. 1. Mat. 27. 46

Angell was able to endure: and therefore, that hee might bee able to endure & to conquer it, it was neceſſary that hee ſhould bee God alſo, as well as man. For hee ſuffered for all the ſinnes, originall and actuall, in thought, word and deed, of all men that euer were; or are, or ſhall be from the beginning of the world, from *Adam* vntil the end of it; I ſay, he hath ſuffered ſufficiently for them all; and as great paines and torments as any damned ſoules in hell can, or ſhall ſuffer. And was not this an hell (thinke you) vnto our Saviour, to abide in his body and ſoule, all theſe torments, which cannot bee vttered with any eloquence or tongue of man?

Nothing had beene done for vs, if Chriſt had dyed the common death of the body onely, as other did. It was neceſſary therefore, and very expedient, that wee might bee perfectly redeemed in both parts, both body and ſoule, that he ſhould feele the ſeuere puniſhment of the vengeance

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of God, becauſe hee powred out his ſoule an offering for ſinne, and tooke vpon him our part, which were the malefactors and offendors, to bring vs vnto the fauour of God againe.

Wee muſt not thinke then, (yea God forbid wee ſhould) that hee ſuffered no more paine then the Iewes put him to, or the other two did which hanged with. For wee ſee they cryed not out as Chriſt did; for they felt not ſo much as he did, which ſuffered for the whole world. And all this was for our cauſe: Let vs then apply it as a medicine to our wounds, otherwiſe it will not heale vs. Take the ſhield of faith, that when yee are in great torment and griefe for your ſinnes (as Sathan doth many times obiect them vnto you) when yee are euen at the brinke of deſperation, then this will bee a notable comfort vnto you, to barre off all aſſaults and grieuous tentations; yea, to quench the fiery darts of the Diuell, to remember that our Sauiour Chriſt ſuffered the torments of hell eue-

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ry one of them to deliuer you from them.

This one leſſon, if it be well learned, and ſurely ſetled in our hearts, will heale a wounded conſcience, wil raiſe vs vp from the gates of hell, and will in our greateſt diſtreſſe, bee very ſweet vnto vs. Bee our ſinnes neuer ſo many, either as the ſands of the ſea, or as the ſtarres of heauen, as they cannot bee ſo many: yet Chriſts mercy is aboue them all, and greater then they, and hath paid a ſufficient price and ranſome for them all. If they were as red as purple, or as crimſon; yet they ſhall bee made as white as wool, and like to ſnow, *Eſay* 1. A notable and comfortable place: for before the Prophet ſharply rebuked them of their grieuous ſinnes and offences, and now in theſe words promiſeth them mercy, if they will repent and amend, and ſo turne to the Lord with their whole heart.

In this, that Chriſt hath ſuffered the torments of hell for all, wee ga-

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ther, that all that are ſaued, are ſaued by Chriſt alone, from *Adam* vntill this time, & to the end of the world: *For hee is the Lambe ſlaine from the beginning of the world*, Reu. 13. That is to ſay, his *Death* and *Paſſion* was as effectuall to redeeme all that were before him, that did beleeue in him, that he ſhould come, as it was auaileable afterward to ſaue all that are after him, which doe beleeue that hee is come in the fleſh already to ſaue them.

This is that, that our Sauiour meant, when hee ſaid, that *Abraham reioyced to ſee his dayes, and ſaw them*: that is, reioyced in Chriſt, that hee ſhould bee his Sauiour. *For none other is there giuen vnder heauen wherein wee muſt be ſaued*, Act. 4. Iohn. 8. 56 Acts 4. 12.

Thus wee ſee what is meant by theſe words, *Deſcended into Hell*: how he ſuffered helliſh torments for vs; not that his ſoule went into hell after his death, for it was in Paradiſe, in the hands of God, as he commended it to his Father, and as the

ſoules of the bleſſed are, and his body was in the graue. Neither is there any place of Scripture to proue any other deſcenſion then this, which is full of truth and comfort. They alledge the place of *Dauid*, *Pſalm.* 16. 10. But that doth proue vnto vs his reſurrection, that his body ſhould not bee left in the graue, as others were, to ſee corruption and rot, as *Peter* doth apply it, *Act.* 2. 27. to proue his reſurrection from death, and not his deſcenſion into hell. The place of 1. *Peter* 3. doth ſhew, that *the Spirit of Chriſt was in the dayes of Noe, and preached by him to the wicked which were then rebellious and diſobedient, and are now damned ſoules in hell,* which he tearmeth *Spirits in priſon.* This is the meaning of *Peter* in that place, (as alſo good interpreters do proue.)

Neither did Chriſt deſcend into hell to fetch the godly Patriarkes from thence, which died in his faith before his comming in the fleſh, for they were in heauen already, as concerning

cerning the ſoule: For *the Soules of the righteous are in the hands of God, and no torment ſhall touch them.* Wiſd. 3.

Here then, ſeeing Chriſt hath ſuffered and fulfilled all things for vs, wee may ſay to God, as concerning his iuſtice, O righteous God, if Shame, Confuſion and Ignominy bee due to ſinners for their euill deſerts, if death bee the ſtipend and reward of ſinne, *Romans* 6. 23. If it deſerue thy wrath and indignation moſt ſeuere, If it bee worthy to bee puniſhed, not onely with moſt ſharpe paines of body, but alſo extreame torments of minde and conſcience: Briefly, if it deſerue Hell and Damnation for the vileneſſe and filthineſſe of it: Then, O moſt iuſt Father and God, Chriſt thy Sonne hath ſuffered all theſe things to the vtmoſt, hee hath paid all whatſoeuer thou canſt require of mee, for ſinne, hee hath performed thy band and obligation, and hath clearly cancelled the hand-writing that was againſt me. Col. 2. 14.

For can there bee a greater burden with measure more heaped and full, and presled downe, appointed for sinne and iniquity, then this was, which CHRIST IESVS, thy beloued and onely Sonne, which was in thy bosome, hath borne already for mee?

Therefore I beseech thee, most deare and tender Father, whensoeuer my sinnes shall come into thy sight, or question with thee, which my aduersary the Diuell layeth before thee and mee, that then thou wouldest looke vpon CHRIST thy Sonne, which is thy true looking-glasse, in whom thou shalt find mee to bee most pure and innocent, and to bee of the same white colour with him, and to shine most bright in his righteousnesse, which hee giueth vnto mee by faith, if I beleeue in him, as I can perswade my selfe most certainly and vnfainedly that I doe. Good Father, for his sake, receiue mee into mercy, and bestow thy heauenly blessings vpon me, because

cauſe hee hath deſerued them well at thy hands.

This prayer with boldneſſe and confidence in Chriſts bloud, may a true Chriſtian man make to God the Father, when his ſinnes ſhall begin to accuſe him: and herein may hee finde comfort, otherwiſe none at all. For God is not pleaſed but in Chriſt and in his doings, as hee ſaith; *This is my well-beloued Sonne, heare him, Math.* 3. and 17. Where we note, that Chriſt is our onely reconciler to God, and our onely Schoolemaiſter to teach vs the truth of Gods Word.

Thus haue wee heard in this Article, the death of Chriſt, a wonderfull and vnſpeakeable myſtery, the circumſtances of it, the cauſe of the ſame, the pains he ſuffered, and what comfort wee haue and enioy by it. Now let vs giue to our heauenly Father moſt hearty, earneſt, and continuall thankes for it, and likewiſe to IESVS CHRIST, that would vouchſafe to take it vpon him for

our sakes, such poore and miserable wretches as we were. It is the greatest and most precious Iewell and Dyamond that God could bestow vpon vs;

Let vs therefore pray vnto him to make vs deeply consider of the value of it in our hearts and mindes, that we slightly esteeme not of so excellent a treasure, but that wee may sell all, and buy it. Let vs furthermore desire of him, that by the death of his Sonne hee would kill in vs all carnall and worldly lusts, and mortifie our earthly members, Pride, Concupiscence, Ambition, Hatred, Couetousnesse, and such like sinnes. that wee walke in them no more. Now seeing CHRIST hath dyed for them, to put them all away, and hath fastened and nayled them to his Crosse, that wee should serue him (being deliuered from the hands of our enemies) without feare, all the dayes of our life, in Holinesse and Righteousnesse before him.

This GOD grant vnto vs, for

CHRISTS

CHRISTS ſake, to whom with the Holy Ghoſt, one bleſſed God, bee rendred all praiſe, and glory, and thankeſgiuing for euer, and euer. *Amen.*

THE FIFTH LECTVRE VPON THE *FIFTH ARTICLE.*

The third day hee roſe againe from the dead.

WEE haue ſeene before, three Articles concerning the perſon of our Sauiour CHRIST, as his *Conception*, his *Birth*, and his *Death*: which wee haue expounded, as God hath giuen vs ability by his grace. Now followeth the fifth Article concerning his *reſurrection from the dead*. And this doth follow orderly in the Beliefe, after his death & paſſion: for ſo did Chriſt alwayes ioyne theſe two

two together, his death and riſing againe, ſaying to his Diſciples, *Mat.* 26. 21. *Behold, we goe vp to Ieruſalem, and the Sonne of man ſhall be deliuered vnto the chiefe Prieſts, and Scribes, and they ſhall condemne him to death, and ſhal deliuer him to the Gentiles, to mocke and to ſcourge, and to crucifie, but the third day hee ſhall riſe againe.* This was ſpoken to comfort them, that although they conceiued great care and ſorrow, in hearing that hee ſhould bee killed, yet they might take as great comfort againe to heare, that he was riſen from the dead.

Chriſts enemies did indeed what they might and could, to keepe him downe ſtill: they layd a great ſtone and heauy vpon his graue, they ſealed the ſtone, they made the Sepulchre ſure with a watch of Souldiers, *Math.* 27. 66. But all was in vaine: For Chriſt muſt needs bee true of his word and promiſe, to ariſe againe the third day, as hee had often foretold and propheſied of to his Apoſtles, and of the which they were all

all witnesses, & as St. *Paul* saith; *More then fiue hundred brethren at once did see him.* If any require testimonies of his resurrection out of Scripture, let him reade the 28 of *Matthew*, the 16 of *Marke*, the 24 of *Luke*, the 20 and 21 of *Iohn*, the 1: *Cor.* 15. with many other places of Scripture, Wherefore no man can doubt of the truth of this Article, being confirmed by so many places of the word of God.

This resurrection was very necessary: for vnlesse it had followed, and Christ risen againe, nothing had bin wrought concerning our saluation, neither had death beene conquered, nor Sathan destroyed, nor wee redeemed perfectly from the dolours of Death. Therefore St. *Peter* saith, *That God hath raised him vp, and loosed the sorrowes of death, because it was vnpossible that hee should bee holden of it,* *Acts.* 2. 24. as *Dauid* also proueth, *Psal.* 16. *Thou shalt not leaue my soule in the graue, neither shalt thou suffer thy holy one to see corruption.* This Article doth

doth proue vnto vs, that Christ is both Man and God: Man, in that he did rise with his body in the which hee fell and dyed before, for it is vnproper to say, that God doth rise againe, for he doth neuer fall. His resurrection doth proue him to bee God also; because he raised vp himselfe the third day, as hee testifieth, *Destroy this Temple* (meaning of his Body) *and in three dayes I wil reare it vp againe, Iohn* 2. 20. It is also said, *That hee was raised vp by the glory of his Father*: but that is spoken as concerning his humanity, wherein he is inferior to his Father.

Seing then, that in the *Crosse, Death* and *Buriall* of Christ, doth appeare a kinde of infirmity and weakenesse in respect of the world, because these things in Christ seeme base to many: wee haue to goe further for the full strengthening of our faith, to his most glorious and victorious resurrection ouer all his enemies: for although wee haue a full accomplishment of our saluation in his death, because

becauſe that by it wee are reconciled to God, and ſatisfaction is made to his iuſtice for our ſinnes, ſo that the curſe is taken away from vs, and the puniſhment paid for our offences: yet for all this, wee are ſaid *To bee begotten* (not by his death, but by his reſurrection) *into a liuely hope*: for theſe are the words of Saint *Peter*, 1. *Epiſt.* 1. *Chap. Bleſſed bee God, euen the father of our Lord Ieſus Chriſt, which according to his aboundant mercy, hath begotten vs againe vnto a liuely hope, by the reſurrection of Ieſus Chriſt from the dead, to an inheritance immortall, and vndefiled, and that withereth not, reſerued in heauen for vs, which are kept by the power of God through faith vnto ſaluation, which is prepared to bee ſhewed in the laſt time* (meaning when Chriſt ſhall come to iudgement) *and wee ſhall riſe in our bodies.*

Wherefore as Chriſt by riſing ſo triumphantly, became conquerour of death: ſo the victory of our faith doth conſiſt eſpecially in his reſurrection, euen as the holy Apoſtle doth

doth plainely expreſſe it, *Rom.* 4. 25. for he ſaith; *That Chriſt was deliuered for our ſinnes, but is riſen againe for our iuſtification*: as if hee ſhould ſay, By his death was ſinne taken away and aboliſhed, but iuſtice and righteouſneſſe was reſtored and renewed vnto vs by his reſurrection from death. For otherwiſe how could hee haue deliuered vs from death, by dying, if hee himſelfe had been ſwallowed vp of death? or how ſhould hee haue gotten vs the victory, that had loſt it himſelfe?

This thing the Prophet *Hoſea* foreſeeing by the Spirit of God, ſpake Prophetically, as *Dauid* and other Prophets did of this reſurrection of our Sauiour, ſaying: *O Death, I will bee thy death, O graue, I will bee thy deſtruction, Hoſea. chap.* 13. *verſ.* 14. Wherefore wee doe in this ſort diſtinguiſh the benefites of his death from the the benefites of his reſurrection.

By his death ſinne is aboliſhed: by his reſurrection righteouſneſſe is reſtored:

reſtored: by his death is death extinguiſhed: by his reſurrection is life repaired: to conclude, by the one, hell gates are broken vp and vanquiſhed, and by the other, the dores of heauen are vn-ſhut and opened vnto vs.

Theſe are the proper differences betweene his death and reſurrection, although the one ſometime is taken for the other, and all things are giuen and applyed to his death whatſoeuer wee enioy.

Heere may bee a queſtion, why Chriſt was three dayes in the Sepulchre. Firſt I may ſay, It was to fulfill the Scriptures: for *Ionas* was a figure and ſigne of his reſurrection: Now as *Ionas* was three dayes and three nights in the fiſhes belly, ſo was Chriſt in the graue.

Againe, hee was there three dayes, and did not riſe by and by immediatly after his death, to confirme the certainety of his death, that hee was dead indeed: for if hee ſhould haue riſen ſtraight-way, men might

haue

haue thought with themſelues that hee had not beene throughly dead.

Againe, although it bee ſaid that hee was three dayes and three nights in the heart of the earth, yet was hee there but part of them: for the Scripture doth take a part, and halfe of a day for a whole day, as alſo part of a man, for the whole man. Whereas it is ſaid, *There were ſo many ſoules in the ſhip with Paul*, it is meant, ſo many men in all, with bodyes and ſoules: but the better, greater, and excellenter part is vſually taken for the whole, as in this place, of three dayes. Acts 27.37

This Article hath two principall poynts to bee conſidered in it: Firſt, the *Reſurrection* it ſelfe of Chriſt; ſecondly the *Benefites* that come vnto vs by it, which are three in number. Firſt, *Life* and *Righteouſneſſe* is reſtored vnto vs by his riſing: then *Mortification*, and *newneſſe of life* here among men, is taught vnto vs by this reſurrection: laſtly, wee are aſſured and perſwaded of our reſurrection.

In

In that that Christ our head is risen againe, wee also the members shall rise with him, as *Paul* saith; *Whensoeuer Christ which is our head, shall appeare, then shall we also appeare*; that is, *rise with him in glory*, (that is) *a glorified body as his is. Phil.* 3. *Colos.* 3. This cannot bee but great comfort vnto vs.

As concerning his resurrection, partly something was alledged before, and testimonies brought to confirme it; but this may bee said more of it, that it is so necessary to bee beleeued vnto saluation, that without it no life can bee had: for how can hee haue life, that doth not, or will not beleeue the author and giuer of life, IESVS CHRIST, to be aliue and risen, but dead? How (I say) can such a one haue any life in him at all? Therefore our Sauiour willing to leaue a perpetuall memory of this Article to his Church, seeing it was of such great weight and importance, after that hee had suffered, presented himselfe aliue to his

his Apoſtles and Diſciples, and to the women alſo, by many infallible tokens, being ſeene of them by the ſpace of forty dayes, and ſpeaking of thoſe things which appertaine to the kingdome of God.

To this end, that hee might confirme and ſtrengthen them in this true reſurrection, hee did eate and drinke with them after he roſe, *Acts.* 10. ſhewed them his hands and his feet, bid them handle him, and ſee that it was euen hee, and none other, *Luk.* 24. 39. Yea this point is ſo neceſſary to obtaine euerlaſting ſaluation, that the Apoſtle S^t. *Paul* doth affirme, *That if Chriſt be not riſen againe, then is our preaching in vaine, then is our faith in vaine, then are wee falſe witneſſes of God, then are wee yet in our ſinnes, and they that are fallen aſleepe in Chriſt, are periſhed, and wee of all men are moſt miſerable.* All theſe abſurdities and inconueniences doe follow if we, or any other beleeue not ſtedfaſtly that Chriſt is riſen againe.

But (deerely beloued) Chriſt is

risen againe, as the Angell said to the
Math.28.6 women; *Hee is risen, hee is not heere*, when they thought hee had not been risen, but there in the graue, as he was laid.

The Pharises thought, that if they could perswade the people from the belieſe of this his resurrection, they should doe well enough with them; and therefore they gaue large money to the Souldiers, to say that hee was stolne away by his Disciples by night. They well knew, that if the people of the *Iewes* did beleeue this his rising from the dead, they would easily beleeue all other mysteries of his death and passion, with the Articles going before.

The Euangelists all of them do inculcate and make mention of no one Article so much as of this: for although *Iohn* and *Marke* do make no mention of his birth and conception, yet notwithstanding they make diligent rehearsall of this resurrection in their Gospels, *Mark.* 16. *Iohn.* 21. The Apostles after the ascension of

of Christ, did especially preach this Article to the people, in all Sermons and preachings of theirs. *Peter* in fiue Sermons together, the 1. 2. 3. 4. 5 of the *Acts of the Apostles*, maketh especiall mention of this resurrection: so doth hee in the *Acts* 10. And so doth *Paul*, *Act.* 13. and 17. and in euery Epistle of his: For indeed our whole faith dependeth vpon it, which if it be once ouer-throwne, then cannot our faith bee sure and stable. Although the Apostles were chosen to be witnesses of all the doings and actions of Christ, *Acts* 10: *vers.* 39. yet were they especiall witnesses of his resurrection, because it seemed so incredible in the eyes of all men. For when as *Peter* made his Sermon immediatly after Christs Ascension into heauen, in an vpper Chamber in *Ierusalem*, to all the Disciples, and to the women which were there, which were in all, both men and women, sixe score, hee made mention of this to the rest, that there must one bee chosen into the roome and place of

Iudas the traytour, to be made a witnesse of Christs resurrection, *Acts.* 1. *vers.* 22. So that, although not onely, yet especially the office of the Apostles was, to declare and testifie with all diligence and boldnesse, the resurrection of Christ, to the people and Church of God.

Belike then, this resurrection of Christ doth containe in it some notable mystery, and lesson for our instruction; and surely so it doth. Seeing it is so, let vs come to the second point which I noted, that was, the *Benefite* and great *Profite* wee reape by his resurrection.

This resurrection was great losse vnto Sathan, but the same was our gaine: For by it, death is swallowed vp into victory, and the bonds of the Diuell (whereby he held vs captiues at his wil) are all broken and dashed in peeces, by this victorious Lyon of the Tribe of *Iuda*. And this is the first benefite, that eternall life (which *is the free gift of God, Rom. 6.*) is now giuen vnto vs.

Then

Then before this resurrection, we were in the shadow of death, sitting in blindnesse and ignorance: Now righteousnesse is restored; then surely before, we were in our sinnes, as *Paul* saith; *If Christ bee not risen, then are you as yet in your sinnes*, 1. *Cor.* 15. 17. Well, now that hee is risen, all our sinnes are put away.

Let vs apply this doctrine to our selues, for our owne consolation and comfort, against Sathan, and all his temptations; and let vs say of it as *Paul* did, *Galat.* 2. *I am crucified with Christ, but I liue*, (meaning by his resurrection) *yet not I any more, but Christ liueth in mee. And in that that I now liue in the flesh, I liue by the faith in the Sonne of God, who hath loued mee, and giuen himselfe for mee.* So must euery one of vs say, Christ hath risen againe for mee, and iustified mee, and saued mee, in restoring life vnto my dead body againe.

Here ariseth likewise out of this, our duety and thankfulnesse to our Lord IESVS CHRIST, for this

great benefite, not to forget it at any time, but as *Moſes* ſaith, *Deut.6. 6.* ſo muſt wee doe: for this is the Precept and Commandement of the eternall God; *Theſe words* (or things) *which I command thee this day, ſhall bee in thy heart, and thou ſhalt rehearſe them continually vnto thy children, and ſhalt talke of them when thou ſitteſt in thy houſe, and when thou walkeſt by the way, and when thou lyeſt downe, and as thou riſeſt vp.* So theſe benefites of Chriſt are alwayes to be remembred.

Alas (dearely beloued brethren) if we would ſo thanke and remember a friend of ours, but a mortall man, as we wold neuer forget him, but ſpeak continually of him, & praiſe him to others, if he ſhould beſtow vpon vs a tranſitory and temporal gift, which laſteth but for a time, as a thouſand pound in money or goods, or an hundred pound land a yeare: if (I ſay) wee would thinke this very much, and great loue; what ſhall we thinke of IESVS CHRIST, and how ſhall wee bee able to thanke him ſufficiently,

ently, and remember him enough, which hath beſtowed vpon vs his owne goods and treaſures, farre better then ſiluer and gold, and all pretious ſtones; yea, to the which theſe things are but dung? And not onely hath hee giuen vnto vs his goods and iewels; but hee hath alſo giuen vnto vs moſt faire and large poſſeſſions, euen the inheritance of the Kingdome of Heauen, immortall, vndefiled, and which withereth not away. as theſe inheritances here below do,

Theſe things come vnto vs by his reſurrection, and yet who almoſt of the hundredth part of men, remembreth theſe benefites, and receiueth them with thankſgiuing accordingly? Nay, who thinketh not more of his lands and and poſſeſſions here below, then of thoſe aboue?

Well, they are the more fooles, and mad men, and altogether vnthankfull to our good and louing Sauiour IESVS CHRIST, which doth offer theſe things vnto them, if they would receiue them. God make

them and vs all, one day thankful for them.

Well, to conclude this point, let vs marke and behold, that hee is risen againe from death; wherein did appeare greater force and power, then if hee had at that time come downe from the Crosse, when the Iewes willed him so to doe: for hee did so vanquish & ouercome *Death*, striuing with him in the graue, that hee was not able with all his force, to keepe him vnder his rule and gouernment.

If hee had beene ouercome, hee should not haue saued vs: for it had beene all one with vs, as with one ready to bee drowned, and some other man to helpe and succour him, would couragiously leap into the water, who in the end should bee drowned himselfe, before hee could relieue the other; what helpe then could come to the man that first fell into the water? Truly no other thing could ensue of this, but one euill to follow another, and the death of the

second

ſecond man, to be added to the loſſe of the firſt. But this was farre otherwiſe in Chriſt, who firſt deliuered himſelfe from the terrors of *Death* and *Hell*, that hee might the better perſwade vs of our ſaluation, as a ſure Anker, by faith in him alone.

The ſecond benefite that commeth to vs by Chriſts reſurrection, is *Newneſſe of life*, and that wee ſhould mortifie our former luſts, in dying vnto ſinne, and haue a new life in all righteouſneſſe and holineſſe, as wee ſee Chriſt did riſe againe with a glorified body, not ſubiect to the like affections and paſſions as he was before, to hunger and thirſt, to mortality, and other miſeries of the body, but had all things (as it were) new: ſo ſhould we alſo riſe with him from this old life of ſin, wherein wee haue liued too long, and put on a new and better life; that is, as *Paul* ſpeaketh, *To caſt off concerning the conuerſation in time paſt, that old man which is corrupted through the deceiuable luſts: and that wee ſhould bee renewed in the ſpirit of* [illegible]

minde, to put on the new man, which after God is created vnto righteousnesse and true holinesse.

This is the true Image wherein Christ is risen, and wherein wee must also rise: For surely (dearely beloued) as Christ was raised from the dead to the glory of the Father, so we also should walke in newnesse of life, *Rom.* 6. Then all they that doe not leade a new life and a Christian, haue not yet risen with Christ; neither haue they part of his resurrection. For wee must consider, that the Scriptures of God doe set forth vnto vs two resurrections: the one is of the body at the general day of Iudgement, 1. *Cor.* 15. Of this wee shall heare more in that Article of the *Resurrection*; and this is common to all, and is in the life to come, called *The second resurrection*, whereof *Iohn* speaketh, *Reuel.* 20. The other resurrection is of the soule from sinne, here in this life, common to the elect and children of God, which are true members of IESVS CHRIST, and follow

follow him their head; and this is called *The first resurrection*, because it goeth before the other: And he that will haue his part of the second resurrection to life euerlasting, and not be hurt of the second death, must (while he liueth here) endeuour to rise from sinne.

Of this resurrection S^t. *Iohn* in the twentieth of the *Reuelation*, spake most plainly, saying: *Blessed and holy is hee that hath his part in the first resurrection: for on such the second death hath no power, but they shall bee the Priests of God, and of Christ, and reigne with him a thousand yeares*: that is to say, not a thousand onely, but for euer and euer, as is most clearely in another place of the same *Iohn* expounded, *Chap.* 22. *vers.* 5. in these words; *The Lord shall giue them light, and they shall reigne for euermore:* Which by the way maketh against the errour of them, that imagined that CHRIST should reigne but a thousand yeares with his elect, and that vpon the earth also.

But

But to come to our matter againe, from the which wee haue a little digreſſed: Wee ſee that there is alſo a reſurrection to be ſought for here in this life, from ſinne. Of this reſurrection ſpake S^t. *Paul* alſo, *Epheſ.* 5. ſpeaking to them that were fallen downe, and aſleepe, or rather dead in ſinne: *Awake thou that ſleepeſt, and ſtand vp from the dead, and Chriſt ſhall giue thee light.*

In this reſurrection from ſinne and wickedneſſe did *Dauid* ariſe, when hee had ſlept, and was almoſt dead in adultery, and murder of *Vrias*, for the ſpace of one whole yeare, and more: for when *Nathan* the Prophet came vnto him, and ſharply rebuked him for it, hee repented and amended, and ſo roſe againe to a new life afterward.

So did S^t. *Peter* alſo riſe in this reſurrection, when hee had moſt wickedly and ſhamefully denied and forſworne his Maiſter Chriſt: for hee *went forth and wept bitterly*: So he roſe againe, *Mark.* 14. And ſo do all the godly:

godly: when they haue sinned, they are sorry for it, and by and by they arise by repentance, and neuer intend to doe the like againe.

And verily so must we all do euery one of vs, from the highest to the lowest, none must bee exempted, if wee will bee Christs Schollers and Disciples, or haue any part with him in his holy resurrection. When we haue offended our Maister Christ, let vs bee most heartily sorry for it, lament and amend, and serue him better afterward, taking heed of the like offences againe: then shall wee haue our part in this resurrection, and so be blessed for euer.

Now the wicked, and reprobate, because when they haue sinned, they cannot rise againe by repentance with *Peter* and *Dauid*, but rather lye still vnder the burthen of their sins, and so fall to despaire: therefore they can haue no fellowship in this resurrection.

As for example, wee see in *Caine*, how hee despaired when hee had sinned, Gen. 4. 14.

sinned, and neuer repented, or amended his life, *Genes.* 4. So did *Saul*: And so did King *Pharaoh* confesse he had sinned vnto the Lord: but yet hee hardened his heart, and continued still in his sinnes, to prouoke the Lord, for hee would not let *Israel* go to serue the Lord, who did not rise in this resurrection.

Exod. 8. 8. and 9. 28.

The like wee haue of *Esau*, who wept indeed, but not in *godly sorrow, that causeth repentance vnto saluation, not to bee repented of*, as the Apostle speaketh, 2. *Cor.* 7. But he lamented in *worldly sorrow, that causeth death*, because hee amended not his sinfull life, *Heb.* 12.

Gen. 27. 38.

The like may be said of *Iudas*, who fell (as others of the Godly did) into sinne, but rose not againe with them. Therefore the Reprobate, when they fall away, cannot rise, because they cannot bee renewed by repentance, seeing they crucifie to themselues the sonne of God, and make a mocke of him; as *Iulian*, that wicked Emperour, and runnagate from Christ, after

after hee fell away from him, neuer came to him againe: For it was vnpossible for him so to doe, as *Paul* saith, *Heb. 6. vers. 4.5.6.*

But here let vs behold the peruerse dealing of man, and the vanity of his heart, when hee should be risen with Christ in his resurrection, hee riseth with the Diuell to the toppe of all sinne and wickednesse: when hee should bee aliue in all good workes, hee is dead in them, and quicke in all abhominations. Many rise, but not with Christ, to the glory of God; but to their owne glory, the glory of the world: some to promotions and preferments, by vniust and vnlawfull meanes; some to pride and ambition; some rise early (as *Esay Chapter 5.* saith) *But to follow drunkennesse, and to practise their wicked deuises, which they haue conceiued in their beds.*

Thus they rise, and haue a resurrection; but not in goodnesse, but in most filthy and abhominable sinne: For where wee should bee fresh and florishing, as good and greene trees,

to

to bring forth good fruit, leſt wee bee throwne downe, and caſt into the fire: wee are dead and withered, and dry in all goodneſſe, corrupt trees without fruit, twiſe dead and plucked vp by the roots. This is a very miſerable thing, but yet common to many.

Wee ſee then by theſe things, that the wicked liue in the things wherein they ſhould dye, and dye in the things wherein they ſhould be aliue before God; as Faith, Hope, and loue of God, and Heauen, and heauenly things: ſo that wee may iudge, that as yet they haue not attained to this reſurrection, which Chriſt hath gotten and obtained for vs by his riſing againe.

Well, to conclude this leſſon, *let vs that are riſen with Chriſt, ſeeke thoſe things that are aboue, where Chriſt ſitteth at the right hand of God, and let vs ſet our affections vpon heauenly things, and not earthly; for wee are dead, and our life is hid with Chriſt in God*, Coloſſ. 3. *verſ.* 1. And ſo let vs altogether mortifie

mortifie our earthly members, and fleshly lusts, Fornication, euill Concupiscence, Vncleanneſſe, Inordinate affection, and Couetousneſſe, which is of all vices the worſt, and called *Idolatry*: Doing theſe things in the first reſurrection, when Christ (which is our life) ſhall appeare, then ſhall wee alſo in the ſecond reſurrection, appeare with him in glory.

The which aſſurance of our reſurrection is the third benefite wee haue to note in this reſurrection of Christ: for by it wee are made ſure and certaine of the riſing againe of our bodyes at the laſt and generall day of Iudgement, when Christ ſhall come to iudge all the world in righteouſneſſe. I ſay, that his riſing is the earneſt of our immortality, not onely in our ſoules, but alſo in our bodies. *He is become the firſt fruits of them that ſleepe. And as in Adam we all dye: ſo againe by Christ and his reſurrection, wee ſhall all bee made aliue at the great and laſt day*, in as much as *hee is the reſurrection and the life, and he that beleeueth* 1.Cor. 15.

in him, although hee were dead, yet shall he liue, Iohn 11. And hee is the head that is risen, therefore the body and all the members of the same shall follow in due time. For as when a man hath fallen into some deepe and dangerous riuer, and hath now recouered his head from vnder the water, and swimmeth aboue out of danger with his head, although his other parts and members of his body bee not yet seene and discouered, yet will all men say hee is escaped from death already: So is it with our head IESVS CHRIST, and with vs his body.

Seeing hee is escaped and risen from the deepe gulfe of death (notwithstanding wee seeme as yet to be couered therein in this our mortall state) why may it not be iustly said, that wee are risen with him, vnlesse wee will deny him to bee our head? Wherefore, if we professe our selues to bee his, we must likewise acknowledge that our resurrection is already begun in his, and that we do by hope, (which neuer maketh ashamed) in this

this life retaine the assurance of that state, which hereafter wee shall with full possession and accomplishment in heauen with him, enioy for euer.

This cannot bee but a great and singular comfort to all the faithfull seruants of IESVS CHRIST, to consider that their bodyes shall not lye for euer in the graues, as the bodyes of beasts do, but that they shall rise againe with Christ, which is before entred into heauen, to prepare a place there for vs, that he may come againe at the last day to receiue vs wholly vnto himselfe.

If wee were by the death of any friend of ours, made sure by good and sufficient warrant, of an hundred pound land a yeare, how greatly would we reioyce thereof both night and day! And how ought wee to reioyce continually, being put in assurance by Christs death and resurrection, not of lands and goods here, which are but short and transitory; but of the possession of the euerlasting and immortall kingdome of

God, where are pleaſures without end, and ioyes without any wearineſſe. O how ought this to ſtirre vs vp to bee in loue with that life, but eſpecially and aboue all things to loue him, that was the Authour and purchaſer of theſe things vnto vs, euen IESVS CHRIST the Sonne of God, both God and Man! I would to God we did thinke of theſe things and conſider deeply with our ſelues, what is prepared for vs by his reſurrection: Surely then wee would not ſinne, at the leaſt we would not wallow with the Sow, and delight in our ſinnes, as many men doe, the more is the pitty.

Well, this is the greateſt benefite wee obtaine by this reſurrection, euen our owne riſing: If it were not for this, wee were not better then bruit beaſts; yea farre worſe, eſpecially the godly, who ſuffer many iniuries and taunts, with mockings and paines of the wicked: if they ſhould not bee aſſured of this grace and happineſſe, their life were very miſerable and

and they ſurely would deſpaire.

But of theſe things which are very incident to the Article of our Reſurrection, more things (by Gods grace) ſhall bee ſpoken, when wee come to that point. In the meane ſeaſon (dearely beloued) let vs giue to IESVS CHRIST moſt humble and hearty thankes, for the benefites that we receiue of his gratious goodneſſe, by his victorious reſurrection, in that hee hath gotten to vs life, and opened the gates of Paradice vnto vs, which were ſhut before. And withall, becauſe we need continually to craue many things at his hands, let vs meekely pray vnto him, that he would vouchſafe to worke ſo in our hard hearts by his holy ſpirit, that we may by his reſurrection, mortifie and kill all the wicked and vnruly deſires of the fleſh, and other ſinnes which are crept into vs; and begge wee of him, that wee may all of vs, leaue the old ſinfull life of *Adam*, and walke in a new life, and put on the new Man IESVS CHRIST, and to make

no prouiſion for the vnbridled fleſh, to fulfill the luſts of it, that wee may walke before him, and ſerue him: not for a day, or weeke, or moneth, or yeare; but as the holy Ghoſt ſaith,
Luk. 1. 75. *All the dayes and times of our life, in holineſſe and true righteouſneſſe,* to his honour and glory, to the profite and commodity of his Church, our brethren; and in the end, to the conſolation and comfort of our owne ſoules; which God grant vs for his Sonnes ſake: To whom with the holy Spirit, be rendred all praiſe, glory, wiſdome, and thankes, and honour, and power, and might for euermore. *Amen.*

THE

THE SIXTH LECTVRE VPON THE *SIXTH ARTICLE of our Christian faith.*

He ascended into heauen, and sitteth on the right hand of God the Father Almighty.

THIS is the sixth Article of our Christian Faith, yet but the fifth of them that appertaine to *Christ* and his benefites, from his Conception, to this his Ascension into heauen: And it followeth consequently in order after his resurrection, not but that there was

some time and space betweene: For *Luke* doth reckon forty dayes, to this end, that hee might instruct and confirme his Disciples in the verity of his resurrection: to the which end hee did eate and drinke with them after hee was risen.

Now the meaning of this Article in more words (for the capacity and vnderstanding of the simple and vnlearned) is this? I that am a Christian, doe beleeue, according to the Scriptures, that IESVS CHRIST in the same body that hee rose, is ascended into heauen, for to prepare a place for me, & to pray continually vnto God his Father for vs, to bee mercifull vnto our sinnes. This is the true sence and meaning of this Article.

Now let vs consider what things wee haue to learne out of it, and how many points to marke for our instruction, be in it. There are three things in this Article: First, his *Ascension*: Secondly, *to what end hee is ascended*: Lastly, *the benefites that come to vs by this his ascension into Heauen.*

These

These things well marked, will bee for our consolation and comfort against many temptations and troubles in this life, which the Diuell assaulteth vs with, that wee should despaire of the mercy of God in IESVS CHRIST. But this will bee a remedy for them all, euen his *ascension into heauen*, and that for vs. Christs ascending into heauen is manifestly proued vnto vs in the holy Scriptures, not in one or two places, but in many, that wee may bee the better confirmed in this behalfe, either against them that doubt of it, or beleeue it not; yea, or against Sathan, that will goe about to perswade vs that hee is not there. S^t. *Marke* doth shew vs, that after the Lord had spoken certaine things vnto his Disciples in *Bethanie, hee was receiued into heauen, and sate at the right hand of God, Marke* 16. 19. For those are his very words in that place.

Likewise S^t. *Luke* saith; *And it came to passe, that as hee blessed them, hee departed from them, and was carried* Luke 24.

vp

vp into heauen. Neither doe the Euangelists and Apostles of Christ proue this onely vnto vs, which were after him, & had familiarity with him; but the Prophet *Dauid,* to make it more euident to all the world, long before the comming of Christ in the flesh, spake of it by the Spirit of Prophesie, moued by the direction of the Holy Ghost, saying; *God is gone vp with triumph, euen the Lord, with the sound of a Trumpet*: alluding in this ascension of Christ, for the glory and ioyfulnesse of it, vnto the Trumpets that were blowne at the solemne Feasts of the Iewes, *Psalm.* 47. Also in the 68. *Psalm. Thou art gone vp on high, thou hast led captiuity captiue.*

Wee see then that in the mouth of two or three witnesses this matter is proued vnto vs, and ought therefore to bee beleeued of vs, and fully established. But because no man doth (as I thinke) that is a Christian, doubt of this; neither is it in controuersie betwene the *Papists* and *Vs,* as concerning his Ascension (although in

in the manner of it there bee contention) I will therefore come to the ſecond poynt, which is to conſider how, and after what ſort hee is aſcended, and remaineth in heauen, and to what end, ſignified in theſe words; *And ſitteth at the right hand of God the Father Almighty.*

To ſit at Gods right hand, is to haue, and to be aboue *all rule, power, might and dominion, and euery name that is named, not onely in this world, but alſo in the world to come,* It is then as our Sauiour Chriſt ſaith, *Matth.* 11. and 28. *To haue all things giuen vnto him, all authority, both in Heauen and in Earth.* For the right hand of God, ſignifieth the euerlaſting and infinite power of God.

What it is to ſit at *Gods* right hand. Ephes. 1.

Wee muſt not thinke, that God beeing an infinite and moſt bleſſed Spirit, and not a body, hath either right hand or left, eyes or armes, or ſuch like parts and members of a Mans body: but when the Scripture giueth theſe properties and ſpeeches vnto God, (as it doth often) it is for

Iohn. 1. 18, and 4. 24.

our

our weakeneſſe and capacity, which are Children and Babes in Gods matters, and therefore cannot vnderſtand him in his Maieſty ſpeaking to man, vnleſſe hee liſpe (as it were) vnto vs, like a Nurſe vnto her yong Children. For wee are ſo groſſe, that wee vnderſtand not how greatly the Lord is angry with man for his ſinne and wickedneſſe, vnleſſe hee ſpeake after the manner of men, and ſay; *He repenteth that euer he made man.*

Againe, wee vnderſtand not, or conceiue his wonderfull power and ſtrength, except it bee by a great and mighty, and ſtretched out arme, or hand. So by the eyes of the Lord, is meant his carefull and vigilant prouidence and fore-ſight ouer all his creatures; and by his countenance is moſt commonly meant his terrible wrath and anger. When the Scripture giueth an eare to God, and when the Preachers ſay in their Sermons, that hee hath an eare, you muſt vnderſtand that hee heareth all things bee they neuer ſo ſecretly

ſpoken

ſpoken of any man, as by his eye hee ſeeth all things in this world, although they bee neuer ſo much hid and done in darke and ſecret places, as the wicked doe their euill workes.

As we ſee then that Kings and Noble men do place at their right hand, ſuch as are either their betters, or equals, or do gouerne in their ſtead; ſo is it here: Chriſt is exalted and placed in that dignity and honour that his Father is, becauſe he is equall vnto him. And this latter part of the Article, to *ſit at Gods right hand*, being in the laſt chapter of *Marke*, from whence it ſeemeth this was taken, S^t *Paul* doth expound very well in 1. *Epheſ.* that *God hath ſet him farre aboue all principality, and power, and might, & domination. And* in another place, *Phil.* 2. *hath highly exalted him, and giuen him a name aboue euery name, that at the name of* IESVS *ſhould euery knee bow, both of things in heauen, and things in earth, and things vnder the earth, and that euery tongue ſhould confeſſe that* IE-

SVS

SVS CHRIST *is the Lord, vnto the glory of God the Father.*

This is the meaning of these words, *Hee sitteth at the right hand of God.* It is not of any corporall sitting, for it may as well bee said, *that hee standeth at the right hand of God*: For so did S^t *Stephen* see him, *Act.7.*

Therfore both by sitting and standing there, is meant, that hee is aduanced to great glory, as hath beene said already.

And here in this his Ascension, so glorious is his kingdome to bee seene, which hee did not take vpon him here in the earth. So that although Christ did shew great glory in his resurrection, all mortality being laid away; yet by his Ascension into heauen, hee hath more notably declared his power: for now hee gouerneth all things, and ruleth as a king ouer all the earth. And this doth the Apostle teach vs, that *hee ascended farre aboue all heauens, to fulfill all things.* For we see and read how aboundantly, and most miraculously he

he powred downe his holy Spirit vpon his Apoſtles, *Act.*2. how hee hath increaſed his Church and kingdome in euery part of the earth, how hee hath euer ſince his Aſcenſion, mightily defended his, and ſharply puniſhed his enemies. So that although hee bee in heauen according to his bodily preſence, and not in earth (as the *Lutherans* and *Papiſts* do imagine him to be in the Communion, contrary to this Article, *Hee aſcended*, which is to be meant only of his body, and not of his diuine nature, which doth fill all things, and needeth not to deſcend, or aſcend:) yet (I ſay) Chriſt is with vs, as hee himſelfe ſaith, *euen vnto the end of the world Mat.*28.19. by his power and Spirit, and by his grace & God-head, which is euery where. For he ſaith, that *hee will not leaue vs fatherleſſe, but will come vnto vs*: which hee meant by ſending his Spirit, *Iohn* 14. Wee are not then to looke for Chriſts body here now vpon the earth, (as certaine Heretikes doe ſuppoſe) euen as hee himſelfe

selfe saith, *Math.26. Mee shall you not haue alwayes.* Surely this saying can by no meanes be true, if his body be euery where, in euery place, at euery sacrament: then is not his body departed from vs, then is hee not ascended into heauen, but remaineth here still in the earth. But the Angell said to the women, *that hee was not there.* That was some place, and then hee had a glorified body. And it is said, that *Heauen must containe him, vntill all things bee restored, Acts 3.* Surely being now ascended in body, wee neither reade of, nor beleeue any other descension in body, then that wherein hee shall descend to iudge at the latter day: as the Angels spake to the Disciples; *This* IESVS *which is taken vp from you into Heauen, shall so come, as yee haue seene him goe into Heauen.* So that vnlesse wee see Christ so come downe as hee went vp, wee will not beleeue the Papists that say hee is in the Boxe or Pixe, much lesse them that say, he is euery where, making him indeede to haue

haue no body at all, but altogether ſwallowed vp by his Diuinity. For tell mee I pray you, if Chriſt had meant his Body ſhould alway remaine here vpon earth, why did hee ſay that hee muſt depart from them? They cannot meane it of his Diuinity, but of his Humanity. Againe, what needed his Diſciples to be ſo ſorrowfull for his going away, if they had had his Body with them?

Here they anſwere, The Diſciples had not his Body viſible, but his Body inviſible, or not ſeene.

But ſurely the Diſciples, if they had vnderſtood it ſo, as the Papiſts ſay of his inviſible Body, they were not ſuch children, but that they would haue contented themſelues, as well with his inviſible Body, as his inviſible Spirit and Grace afterwards: therefore they would needs know how they ſhould be comforted when hee was gone from them. Chriſt told them, by his Spirit, although inviſible, and not by his Body inviſible, which ſurely would

haue comforted them, although they saw it not, if it had then beene with them, as his Spirit was: but Christ meant no such thing, and therefore promised euer his Spirit to them, and all others after, and not his invisible Body.

This is a plaine case, but I leaue to discourse of it any further, because I intend in this booke to edifie and instruct the simple Readers, onely in the points of Christianity, concerning their faith, and not to make any Treatise for the learned.

Seeing then we haue a great high Priest, which is entred into heauen, euen IESVS the Sonne of God, let vs hold fast our profession, as the Apostle saith, & let vs go boldly vnto the throne of Grace, that we may receiue mercy, and find grace to help in time of need. For this was the third point, that I said was to be obserued of vs, to weigh with our selues, what profite and commodity thereby doth ensue to all the faithfull, that hee is in heauen.

Surely,

Surely, this cannot be but great comfort to all the faithfull: for they all are assured by Christs Ascension, that they also shall one day, euen at the resurrection of their bodies, ascend with him: for he is gone to prepare a place for them, as hee testifieth in *Iohn.* 14. *I goe to prepare a place for you, and if I go to prepare a place for you, I will come againe, and receiue you vnto my selfe, that where I am, there may yee be also.*

Christ by his Ascension hath opened the gates and dores of heauen, and Paradise for vs, which were shut against vs before, so that wee had no entrance thither. For is this is most certaine and true, that if the Head be there, then shall the Body and Members be there also; and if our Captaine be there, then shall his Souldiers, which are wee, be one day with him, and the Maister will haue there his Seruants to waite and attend vpon him in his house. And to be short, seeing Christ is in heauen, hee will haue his true Christians to be with

him. Is not this a great comfort in all troubles, and hurly-burlies in this life, to meditate vpon this, that one day wee shall come into the presence of our louing Maister IESVS CHRIST?

Surely this would comfort any poore afflicted soule or body, if hee did remember it; but wee forget it, and then what ioy can we haue in this vale of misery? This comforted *Dauid* in his banishment, saying; *When shall I come to appeare before the presence of God?* This reioyced *Paul* greatly, when hee said: *A Crowne of righteousnesse is laid vp for mee in that day, when the Lord shall appeare* 2. *Timothy* 4.

So then this is the first, and one of the greatest benefites, that by Christs Ascension, wee haue an assurance of our owne. *For when Christ shall appeare, then shall wee also appeare with him in glory, Collossians* 3. But yet wee must remember, that as Christ first suffred shame and reproach, and bitter death also, and so in the end entred

tred into heauen, by diuers croſſes and calamities; ſo muſt wee alſo for the moſt part, enter in the ſame way with him: for by many tribulations muſt we enter into the Kingdome of heauen, and all that will liue godly in IESVS CHRIST, ſhall ſuffer perſecution. For you know, that the Seruant muſt not looke to be better handled then his Maiſter, or the Scholler to be in better caſe then his Teacher, nor we then Chriſt.

Againe, Chriſt by his Aſcenſion doth ſolicite all our ſutes, cauſes, matters, and iniuries, which we ſuffer, to God his Father. For hee is our Atturney, and pleadeth for vs, as *Iohn* ſaith: *If any man ſinne, we haue an Aduocate with the Father,* IESVS CHRIST *the righteous.*

Is it not a great comfort to a poore man, that cannot make friends, or come vp to the Prince, becauſe of coſts and charges, to haue alwaies one of the priuy Chamber to helpe & further his ſutes as readily and diligently, as if hee were there himſelfe?

selfe? So surely it is with vs: we haue alwaies IESVS CHRIST at hand with God his Father, being of his most priuy and secret counsell, to make requests to God for vs continually, to pardon our sinnes, to grant vs grace, and all other things necessary.

This is singular ioy to a godly heart, so that wee need not to seeke any other Mediatour, as the Papists doe, as if hee were not sufficient of himselfe, or as mercifull to heare vs, as his Mother or *Peter*, or any other Saint in heauen. This is their folly, and madnesse: let vs be contented with our onely Mediator IESVS CHRIST; because hee is most able, and most willing to heare vs; yea biddeth vs to come to him for our causes, *Math.* 11. *Come vnto mee all yee that trauell and are laden, And I will refresh you.* Therefore wee may boldly and safely goe vnto him in our neede and necessity, and feare not.

Which of vs is it, that if the Prince did

did bid vs come at the firſt to him, and not to any other of his Priuy Chamber, but would come moſt willingly, and be glad ſo to doe? Why then come we not to God at the firſt, ſaying in his word: *Call vpon mee in the day of thy trouble, and I will heare thee?* Why come wee not to Chriſt, that ſo louingly biddeth euery one of vs?

Well, let vs hold this for an vnfallible principle: Chriſt being aſcended, is our onely ſpokeſ-man, neither let any man thinke, that it is with IESVS CHRIST, the King of all Kings, as it is with Princes of the earth, that becauſe hee is ſo high and in ſo great dignity and Maieſty, hee doth not therefore regard, or reſpect vs here vpon the earth ſo low: nay *Dauid* telleth vs the contrary, & meeteth with this obiection: for he ſaith, *Indeed the Lord is high aboue all nations, and his glory aboue the heauens.* But yet he ſaith, *that hee abaſeth himſelfe to behold the things in heauen and in earth: yea, hee rayſeth the needy out of the duſt;*

and lifteth the poore out of the dung-hill, to set him with Princes, Psal. 113. So wee see, although the Lord be high, yet hee hath respect vnto the lowly, and IESVS CHRIST, notwithstanding hee bee in all pleasure and blessednesse, yet he thinketh vpon vs, because hee hath sometime felt the like miseries with vs: and wee haue such an high Priest, that can be touched with our infirmities, euen at this time also, as he said to *Paul* persecuting his Saints, *Saul, Saul, why dost thou persecute mee?* Christ counted himselfe then to be persecuted, although hee were in heauen, because his poore members were afflicted, *Act.* 9.

Indeed Princes here, and Noblemen with vs many times, know not the misery of others; nay regard it not because they haue neuer felt the like smart, & know not what hunger, or thirst, or nakednesse, or imprisonment, or banishment, or lacke of lodging meaneth, not hauing suffered the like themselues.

But

But (I say) that case is farre otherwise with Christ, who knoweth better what we lacke then we our selues do, and hath borne the like burthen with vs, and doth not forget vs now in his glory and honour, as many do their poore friends, when they are aduanced to any promotion and dignity by others.

Wherefore as *Ioseph* in all his royalty and glory, remembred and did acknowledge his poore brethren before *Pharaoh*, and all his house: so doth vndoubtedly our Sauiour Christ thinke vpon vs, his poore brethren, saying: *I will declare thy name vnto my brethren, and hee will not be ashamed to confesse vs in heauen before his Father, and all his holy Angels.* For how should the Head be ashamed of his Body, or the Husband of his Wife? Christ is not ashamed of vs his Spirituall kindred, as we are ashamed of our kindred many times, when wee are exalted aboue them; nay, hee is neuer ashamed of vs, vnlesse wee be first ashamed of him. For then indeed

indeed hee saith: *Hee that is ashamed of mee and my sayings heere in earth before men, I will also be ashamed of him in heauen before my Father, and hee that shall deny him heere, hee will deny him there: but hee that shall confesse him here, he will confesse him there.* *Mar.* 8. Furthermore we are to vnderstand, that although Christ by his Ascension hath taken away his Body from the earth, which was not necessary for vs; yet he hath left vnto his Church, and giuen vnto it, as a most sure and firme pledge, and earnest-peny of his good-will towards vs, his holy Spirit, alwaies crying in our hearts Father, Father, and working in vs that which is good and acceptable in his sight.

This is the greatest comfort that may be to the faithfull in this life, and therefore is this Spirit oftentimes called by our Sauiour Christ, *The Comforter.*

And this great and singular benefite wee haue by his Ascension: for he said, that vnlesse hee went his way from

from them, the Comforter would not come, but if he went, hee would send him, as hee did indeed after his Ascension most plentifully, and doth at this day vnto his giue his Spirit, either in greater or lesser measure, to some more, to some lesse, as he thinketh good.

This benefite then we do enioy by his bodily presence, departing for a time from vs. This gift is to our soules, the fountaine of life, and the very wel-spring and beginning of all our Christian regeneration and new birth in Christ, and so is called the Spirit of Adoption, because it is proper to Gods children, and none other. This Spirit doth leade vs into all truth, mortifieth our euill deeds, killeth sin in vs, reuiueth all goodnesse within vs, maketh vs merry in the Lord, reioyceth vs in troubles, and doth neuer leaue vs destitute altogether of some comfort or other. For this pledge out of our hearts can neuer be taken away, all other worldly things may be taken away, as from

Iob

Iob they were, who lost all his goods and lands, wife, friends and children: his body was afflicted, his soule tormented; yet in the midst of these calamities hee had a comfort of this Spirit, in that hee could say in faith: *I know that my Redeemer liueth:* which he otherwise could not doe, but by the motion and helpe of the Holy Ghost as *Paul* teacheth vs, 1. *Cor* 12. in these words: *I declare vnto you brethren, that no man can say that* IESVS *is the Lord, but by the Holy Ghost. vers.* 3.

Seeing then wee haue by Christs Ascension the first fruits of his Spirit, wee ought also to ascend with him into heauen, if not in body, yet in soule, in minde and heart, and all our affections. *For where our treasure is, there should our heart bee also.* Our treasure and onely treasure CHRIST IESVS, is in heauen, therefore let our hearts be wholly with him, as *Paul* saith: *Our conuersation is in heauen, from whence wee looke for the Lord* IESVS, *who shall transforme*

forme our vile bodies, that it may be made like to his glorious Body. Phil. 3. So that as wee haue to learne by Chriſts Reſurruction, a ſpirituall reſurrection here in this life from ſinne: In like ſort wee learne alſo by theſe words of Saint *Paul*, an holy and ſpirituall aſcenſion into heauen by our deſires and thoughts, that we may ioyne to him euen now in Faith and Spirit, till wee all meet in body there at the laſt day. And truely if wee could keepe our minds ſo aſcending vp into heauen, it would be very beneficiall for vs, and rid vs out of many dangers.

We ſee, and learne by experience, that the Bird is neuer enſnared and caught of the fouler, vntill hee light and ſit vpon the earth; when he falleth to the ground, then is hee ſubiect to gun-ſhot, or other ſnares and dangers: So it is with vs; if our minds are fixed aboue, vpon heauenly things, ſathan could not take vs in his trappes, but when they are altogether caſt downe-ward vpon the earth, and earthly

earthly pleasures, then wee fall into his baites, and are entangled in his grennes. Therefore as Christ is ascended, so let vs also ascend in minde and cogitation vnto him: For Christ doth bid vs come vnto him, and this saying standeth in his full force now, as it did when he spake it here with vs vpon the earth: and wee must come vnto him now. Let vs then come and resort vnto him by our earnest and hearty prayer; for then we talke with him. For prayer is said to be a speech and communication with God, and a lifting vp of our hearts vnto him in heauen. Wee should remember then, that as often as wee pray, wee speake to the Maiesty of God, and therefore should come with feare and reuerence.

Let vs also come to Christ, to heare his comfortable word and Gospell. For when wee heare his word Preached vnto vs, or reade it our selues, we must consider, that God speaketh vnto vs; and therefore giue diligent and attentiue heed to the things thou heareſt

heareſt, leſt they ſlip out of thy mind.

Againe, let vs alſo aſcend and come to him by hearty thankeſ-giuing, for all benefites receiued in our body and ſoule, both temporall and ſpiritual. This is to aſcend vnto Chriſt in this life. Seeing therefore that by the bloud of IESVS, wee may be bold to enter into the holy place, by the new & liuing way which he hath prepared for vs, through the vale, that is, his fleſh, and ſeeing alſo wee haue an High Prieſt, which is ouer the houſe of God, let vs alſo draw neere with a true heart in aſſurance of faith, our hearts being pure from an euil conſcience, and waſhed in our bodies with pure water: Let vs keepe the profeſſion of our hope without wauering, and let vs aſcend whether our fore-runner Ieſus Chriſt is entred and aſcended for vs already, euen into the heauen of heauens. Another ſingular cõfort for to feede our faith vpon by *Chriſts Aſcenſion*, is his power to ſtrengthen our weaknes: for we beleeue now, that Chriſt hath taken full

full possession of his most glorious Kingdome, and is entred into glory, to whom as Saint *Peter* saith: *The Angels, and Powers, and Might are subiect, and whatsoeuer else. For God hath said vnto him; Sit thou at my right hand vntill I make thine enemies thy foote-stoole: the Lord shall send the rod of thy power out of* Syon, *be thou ruler in the midst of thine enemies, Psal.* 110. So that wee may boldly say as *Dauid* said sometime: *The Lord is our Sheepeheard; yea the Lord* IESVS *is our King, therefore shall we lacke nothing.*

For tell me I pray you, what good thing can we want, Christ being our heauenly King, and hauing now all power and authority giuen vnto him, and sitting at the right hand of the Almighty Father? Surely his seruants shall enioy all things, as hee sayeth: *Hee that ouer-commeth shall inherite all things*: and who is hee that ouer-cómeth but IESVS CHRIST, in whom wee by his power and vertue ouer-come also? that as hee is made

made heyre of all things, ſo might wee alſo be made ioynt heyres with him.

Wherefore wee know Chriſt no more in his mortality, and humility. *Yea although wee had knowne Chriſt after the fleſh, yet henceforth know we him no more after the fleſh, but after the working of his mighty Spirit, whereby hee is able to ſubdue all things to himſelfe. Philip.* 3. For here we muſt conſider, that Chriſt hath thus aſcended into glory for vs, and hath receiued giftes for men, euen great ſpoyles of the enemies, to enrich his Church.

This is our reioycing which wee haue daily in CHRIST IESVS: here is the ioy, patience, and victory of the Saints of God, for hee muſt reigne, vntill he hath put all his enemies vnder his feete. Who then can be diſcouraged with any thing that befalleth vnto him, either of body, or griefe of minde, or loſſe of goods and friends? Is it not Chriſt that dyed for vs, and which is riſen againe, who is alſo at the right hand of God,

and maketh request for vs? Who shall lay any thing vnto our charge? Who shall condemne vs? *if Christ be on our side*, as hee is most certainely, being our Head, *who then can be against vs?* How can wee lacke any thing in this life, when God hath giuen his Sonne for vs?

What man or woman would think to lacke any thing earthly, that had a King to his Father, or a Prince to bee his brother? And shall wee be of so little faith, to thinke that wee can lacke ought, hauing GOD the great King ouer all the world, to be our louing Father, and IESVS CHRIST, his Sonne, the Prince of all Princes, to be our owne Brother? This were madnesse to thinke or conceiue: but yet if wee bee wauering through incredulity, let vs say and pray with the man in the Gospel; *Lord help my vnbelefe:* And with the Apostles let vs say, *Lord increase our faith in vs, and make it strong against all tentations of Satan.*

Seeing then that IESVS CHRIST is of that power, that hee is able to bring

bring to passe all things, Gods children may assure themselues of a singular defence against all their enemies. *For who shall separate vs from the loue of Christ? Shall tribulation, or anguish, or persecution, or famine, or nakednesse, or perill, or sword? Nay (deerely Beloued) I am certainely perswaded, that neither death, nor life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come; nor height, nor depth, nor any other creature shall be able to separate vs from the loue of God, which is in* CHRIST IESVS, *our Lord: for in all these things wee are more then conquerours through him that loued vs, and this is our Christ that sitteth in the heauens for vs.* By this his glory and power euer since his ascending, hee hath maintained the estate and wel-fare of his Congregation, and will doe to the end of the world.

The last thing we learne by Christs Ascension, is this; that hee is also ascended to leade captiuity captiue, that is to say; to beate downe and ouerthrow all his foes, & such as rise

vp here against him: so that as his power is a great comfort to his Spouse, so it is as great a terrour and griefe to the wicked Reprobates, to thinke or to consider of it. For it maketh them to fret and fume, and to be euer at their wits end for sorrow and griefe, that hee must ouer-come in spite of their teeth.

Then wee learne, that our enemies shall not alway triumph ouer vs, they shall not still haue vs in their bands, in prison and thraldome, but one day they surely themselues shall come to confusion and shame.

The Scriptures, when they will paint out Christ vnto vs in mercy toward his Church, they giue him the name of a meeke and gentle Lambe, apparelled in white, making no stirre or cry in the streetes, not breaking a bruised reed, nor quenching a smoking flaxe. *Math.* 12.

But when the Prophets will set forth Christ in his Maiesty and glory, after his Ascension, they giue him the name and property of a fierce Lyon, all

all apparelled in red and bloudy garments, with a rod and Scepter of Iron in his hand to rule and gouerne all Nations.

And this no doubt is, to cauſe and make the enemies of his Church to quake, euen as he ſhewed himſelfe in a viſion to S^t. *Iohn* his beloued Diſciple, to comfort him no doubt, but to terrifie the enemies which were ſhortly to goe about to deſtroy the Church of God.

Wee reade in the *Reuelation* the 1 *chap.* that as *Iohn* turned backe to heare the voice that ſpake with him, Chriſt ſhewed himſelfe vnto him in his Maieſty, as hee was able to conceiue: *For hee ſaw ſeuen golden Candleſtickes, and in the midſt of the ſeuen golden Candleſtickes, one like vnto the Sonne of Man, clothed with a garment downe to the feete, and girded about the pappes with a Golden Girdle: his Head and Haires were white as white wooll, and as ſnow, and his eyes were as a flame of fire, and his feete like vnto fine braſſe, burning as in a*

furnace, and his voyce as the sound of many waters, and hee had in his right hand seuen Starres, and out of his mouth went a sharpe two-edged sword, and his face shone as the Sunne shineth in his strength.

This vision of Christ in his glory was so fearefull, that it made *Iohn* himselfe afraide, but the Lord did shew himselfe so to comfort his seruants which should suffer persecution a little after, but to threaten the enemies by his mighty power.

This is that which the Holy Ghost spake long since by *Dauid. The Lord reigneth, let the people tremble, he sitteth betweene the Cherubines, let the earth be moued, the Lord is great in Zyon, and hee is high aboue all people. The Lord that is at thy right hand, shall wound Kings in the day of his wrath, hee shall be iudge among the Heathen, hee shall fill all with dead bodies, and smite the Heads ouer great Countries.*

Heere wee see how *Dauid* speaketh most magnificiently of this glorious Kingdome of Christ, being

ing now exalted aboue the heauens by his Aſcenſion: how hee aſſureth the enemies deſtruction, but promiſeth deliuery to the godly in the Church.

As Chriſt did alwaies deliuer his Church, euen from the beginning; *Noah* from the floud, drowning the reſt; *Lot* from *Sodome*, when hee conſumed the remnant with fire; the *Iſraelites* from the bondage of *Egypt*, and the tyranny of King *Pharaoh*, ouer-throwing his enemies in the Red Sea, for Chriſt was that great Angell that went before them: likewiſe in deſtroying the *Aſſyrians*, ſo many thouſands in one night, and ſauing good *Hezekiah* and the reſt; ſo did hee moſt wonderfully deſtroy great *Babylon*, and ranſome thence his owne priſoners.

Finally, how hee deſtroyed the *Edomites*, the *Ammonites*, the *Moabites*, the *Philiſtines*, and the *Canaanites*, they that reade the Hyſtory of the Bible, ſhall well perceiue as (I ſay) Chriſt hath done theſe things to

his enemies before his Incarnation, so especially after hee was receiued vp in glory, he hath done the like.

How mightily did hee suppresse and beate downe the great rage and fury of *Saul*, being armed and set as a fierce Tyger, or Lyon, to destroy both Man, Woman, and Childe of Christs Flock? But the Lord IESVS from heauen subdued him, and made him as tame as a Lambe, *Act. 9.*

Did hee not cut off in like sort that cruell Tyrant *Herod*, that killed *Iames*, and had also taken *Peter*? It is sayd: that *in his pride hee gaue not God the honour and glory, and therefore was immediately stricken of the Angell, and most shamefully eaten vp of wormes. Actes* 12.

How *Iulian* the Emperour, that wicked forsaker and persecutor of the Christians, was handled by the iustice of God, and ended his life miserably. So *Zonenus* in his sixth booke of his Story, the second Chapter, doth sufficiently declare, that hee was not killed by any of his enemies,

enemies, but by one of his owne Souldiers; And when hee was strucken with the Dart, and wounded to death, hee vnderstood well the cause of it to bee, for persecuting Christ and the Christians; for hee tooke the bloud out of his wound, and flung it vp into the Aire, as if hee had seene Christ, an accused him of his death, as indeed hee was the chiefe Authour of it, to punish that wicked Reprobate, which had so before contemned and mocked his Word and Gospell.

They that list to reade Histories, either prophane or Diuine, shall see how the Tyrants, and murdering Emperours of Christs Church, haue beene by IESVS CHRIST, in his glory taken miserably out of this life. Consider all the Emperours of *Rome* that persecuted the Church, what became of them, and how they dyed. Was not *Nero* that monster, partly by himselfe, & partly by one of his own men, thrust through with a dagger, as *Suetonius*, & others do report? *Galba*, *Otho*,

Otho and *Vitellius*, did not they suffer the like?

Did not *Domitian* destroy his owne Brother *Titus*, and poisoned him? and was not *Titus* a persecuter of the Iewes? *Domitian* was miserably killed by one *Stephanus* his man; *Maximinus* slaine by his owne Army, *Commodus* killed of *Narcissus*, *Macrinus* thrust through by his Souldiers, *Decius* killed by his enemies, *Valerianus* peirced with a speare of the *Persians*; *Pilate*, after hee had crucified our Sauiour Christ, within few yeares after, was hee not driuen to hang himselfe for sorrow, as *Iudas* did before him? *Diocletian* and *Maximinian* which were the authors of the tenth and last persecution against the Christians, deposed themselues of their Imperial function, by the secret iudgment of God. *Maxentius* the son of *Maximinian*, dranke of the same cup with *Pharaoh*, being both like enemies against Christ & his Church: for *Maxentius* was drowned in the water with his Harnesse vpon his backe.

The

The Popes of *Rome*, being as great perſecutors as euer were any, of Chriſt and his Church, many of them haue had very wretched and ſhamefull ends. *Alexander* the ſixth, was taken away of the deuill, by whom hee aſpired to the Papacy. Look vpon our Papiſts in Queene *Maries* daies, and ſee how a great many of them dyed. wee lacke not examples among vs euen freſh in memory in thoſe daies. Let a man conſider with himſelfe, the vnhappy and vnfortunate ends of the laſt race of the Kings in *France*, and he ſhall ſay that Chriſt euen in his glory doth meruailouſly defend his Goſpell, with the profeſſors thereof, & rewardeth their enemies according to their deſerts. So that a man may iuſtly ſay and confeſſe with *Dauid*, *Doubtleſſe there is a God that iudgeth in the earth*: ſurely there is a Chriſt that defendeth his Church: *For hee ſhall tread downe our enemies vnder vs, and deſtroy them that riſe vp againſt vs*, *Pſal.* 60.

By theſe examples then we may haue

haue comfort, and perſwade our ſelues thatare the litle flock of *Chriſt*, that as hee hath done already, ſo he will do alway for his; for he is able ſtill, and his hand is not ſhortned, but as long as it was; neither is hee changed. And let vs with *Peter* ſay and beleeue; *That the Lord knoweth to deliuer the godly out of tentation, and to reſerue the vniuſt vnto the day of iudgement vnder puniſhment.* I would admoniſh therfore the wicked, and the obſtinate, and perſecuting Papiſts of Chriſts Goſpell, to learne to take heed by theſe leſſons aboue rehearſed, and not to go on ſtill to prouoke and kindle the great wrath and anger of Chriſt againſt them, ſeeing he is armed with vengeance and terrour againſt them, and now ſitteth in his throne of Maieſty.

Theſe are the things that wee haue to beare in minde vpon this Article of our Faith, concerning Chriſt his Aſcenſion.

The firſt point was of the Aſcenſion it ſelfe, not into the Aire or Cloudes,

Cloudes, but into heauen, proued by the manifeſt word of God, the holy Scriptures: The ſecond, the glory and power of it, ſhewing the end of it, which was to ſit at Gods right hand, to gouerne all things: The third point was the great aſſurance of faith that commeth to vs by it, and the comfort that we conceiue by his ſo glorious Aſcenſion into heauen for vs.

Now let vs humble our ſelues before this Lord IESVS CHRIST, in giuing him firſt moſt hearty and entire thankes for all his benefites beſtowed vpon vs, eſpecially for this, that he hath aſcended into heauen as a Conquerour, and taken poſſeſſion of heauen for vs already: and let vs pray vnto him, that as he is aſcended already in body, ſo wee in the meane while may thither aſcend in minde and heart, where true ioyes are onely to be found. And ſeeing hee is made Gouernour of heauen and earth and all, pray we him, that hee would gouerne and defend vs here in earth, by the

the assistance of his holy Spirit, till we all meete together at our generall ascension, in the vnity of faith, and acknowledging of the Son of God, vnto a perfect man, vnto the measure of the age of the fulnesse of him.

And because he is of power sufficient, let vs beseech him, to bridle and stop the mouthes of Tyrants, to confound Anti-Christ, which seeketh by all meanes to extinguish his truth, that hee would also hasten his comming vnto iudgement for his Elects sake, which groane vnder the Crosse. These things He grant vnto vs, which is able, euen IESVS CHRIST the onely Wise, Mighty, and Immortall God, to whom with his Father, and his holy Spirit, bee rendred all Praise, and Glory, and Dominion, for euer and euer: So-be-it.

The

THE SEVENTH LECTVRE VPON THE *SEVENTH ARTICLE* of our Christian Faith.

From thence shall he come to iudge both the quicke and the dead.

THIS is the seuenth Article of our Beleefe, but the sixth and last of them that concerne the person of Christ, and onely of all the rest of the fiue going before, remaineth to be fulfilled, and in his time accomplished.

For as concerning the other Articles of our Sauiour Christs person, which

which are the fiue former, we beleeue most constantly, that they are all already performed and verified: namely, first, that he hath beene *Conceiued*: secondly, *Borne*: thirdly, *Dyed*: Fourthly, *Risen againe*: fifthly, *And ascended into heauen*: Onely this wee beleeue yet to bee to come, that is, *To iudge the quicke and the dead.*

The meaning of this Article is this: I that am a Christian man, woman, or childe, do beleeue assuredly, that Christ shall come againe visibly in the great and latter day of Iudgement, with glory and power from heauen, as hee was seene to go vp accompanied with his holy Angels, to iudge all the world most iustly, both those that are already dead, and those that he shall find aliue at his cõming, & that none shal escape this Iudgmẽt seate, 2. *Cor.* 5. to this end, that the good may bee rewarded with euerlasting life and immortality, and the wicked punished with euerlasting death and destruction, from the presence of the Lord, and from the glory of

of his power, 2. *Thes.* 1. The Lord IESVS euen in this life doth shew and set forth vnto all the world most wonderfull signes and tokens, both of his mercy to the elect, and iustice to the reprobate. But because his kingdome is not of this world, therefore our faith must amount higher, to consider of his last comming, wherin hee shall shew as great Glory and Maiesty as he did Humility & Meekneſse in his first comming in the flesh. For as wee do beleeue, that he is appointed of his Father to bee the Sauiour and Redeemer of mankind: so doe wee also confesse him to bee ordained the great Iudge of the vniuersall world; and that it is hee alone that shall iudge with vnspeakeable glory, both great and small at his appearance: so that although many men thinke that there is no generall Iudgement, yet at the last they shall feele, that this Iudge shall summon them all to appeare most fearefully before his Imperialll Throne of Maiesty.

And this Iudgement of Christ standeth with good reason and iustice, that it should bee openly seene and perceiued of all men at the last, lest either the wisedome of the flesh, or mans reason, or the multitude of the wicked should bee able iustly to charge vs (as they do most vniustly) that wee faine to our selues a God, a Lord, a Christ, and such a head as neuer sheweth himselfe, nor was seene of men.

Wherefore to auoyd this slander and reproach of the blasphemous mouthes, which say; *Where is now your God? let him shew himselfe:* wee (I say) doe beleeue that one day hee shall come to iudge the whole earth. For this is that, that S^t *Iohn* saith in his *Reuelation*, 1.7. *Behold, hee commeth with clouds, and euery eye shall see him, euen they which pierced him through, and all kindreds of the earth shall wayle before him, euen so, Amen.*

Let the wicked men therefore, and the mockers of this Iudgement, triumph neuer so much, yet shall they

they not bee able to hinder or disanull the deuice and purpose of the Lord.

They do indeed bend their tongues like bowes, to shoote out blasphemies against the Lord, saying: *Where is the promise of his comming?* But let those men vnderstand, that as the Lord IESVS was seene to goe vp into heauen, so shall he come downe againe from heauen, as the Angels of God reported, *Acts* 1. 11. And al-be-it they will not beleeue it, but make a iest of it, yet they shall feele it one day to their great paine and sorrow.

It is meet then, and requisite, that he that was (for our saluation before the iudgement seate of man) vnjustly condemned, should shew in the end, how great his iurisdiction and authority ouer all flesh is, and what his iustice requireth.

Seeing then wee must all appeare before the iudgement seat of Christ, to receiue euery man according to his workes which he hath done here

in his body, whether they bee good or bad: for the more orderly proceeding in this matter, let vs consider how many things are necessarily to be marked in this iudgement.

There are seuen points to bee obserued in this matter: First, *the Iudgement it selfe*. Secondly, *the Iudge*. Thirdly, *the Persons that shall bee iudged*. Fourthly, *the maner of this Iudgement*, after what sort it shall be. Fiftly, *the time*. Sixtly, *the place*: And last of all, *the finall cause, or end of this Iudgement*, wherefore it is ordeyned and reserued.

But before wee speake of these things in order, wee must answere to an obiection, which is commonly made of the vn-skilfull and vn-learned, against this Iudgement: for when they heare of this *Iudgmẽt*, they aske, to what end it shall bee, seeing euery man that dyeth, is iudged already, either to Heauen, or else to Hell, as soone as the breath is out of his body: therfore it may seeme that this day is superfluous and needlesse.

To

To this wee make answere, that Iudgement is of two sorts: for there is a *Particular* Iudgement, and a *Generall*. In the *Particular* Iudgement of *God*, euery man is iudged in Soule incontinently, as hee departeth this life; but this is for the Soule onely. In the *Generall* Iudgement, both the Body and Soule shall bee ioyned together, and so enter either into ioy, if they beleeue in Christ, or into paine, if they beleeue not. For vntill this day the Man is but vnperfect, as hauing the Soule onely in blisse, and not his Body, which shall in this Iudgement be raised vp, and put vnto the Soule.

To this end is the *Generall* Iudgement, and this Article doth proue vnto vs the Resurrection of our bodyes: for if all must bee iudged, euen in the bodyes also, then the bodyes of the dead must rise againe, and come to iudgement, to receiue in their bodyes, either euerlasting life to immortality, if they haue done well here; or else euerlasting

death, to their endlesse paine and griefe.

Againe, this day is to make manifest vnto all men in the world, euery mans estate, either to saluation or condemnation: for all shall appeare together before their Iudge visibly.

The Scripture doth make mention of three commings of Christ: The one was in the flesh among the *Iewes* in very poore estate, base and simple, when hee did redeeme vs: this wee doe beleeue to bee past, and fulfilled already, according to the Prophets, against that wicked opinion of the Iewes, which deny hee is come in the flesh.

Another comming of Christ is by his holy Spirit, Grace, Power and Word into our hearts: and when his Ministers doe come vnto vs in his name to preach his Word and Gospell vnto vs, then hee is said to come vnto vs. Of this comming vnto euery faithfull mans conscience, our Sauiour speaketh of in the 14. of Saint *Iohns* Gospell, on this wise; *If any*

man

man loue mee, hee will keepe my word, and my Father will loue him, and he will come vnto him, and dwell with him. And againe, a little before, *Hee that loueth mee, ſhall bee loued of my Father, and I will loue him, and will ſhew mine owne ſelfe vnto him.* So wee doe pray, that *his kingdome* of grace may *come vnto vs*, and wholly poſſeſſe our hearts and mindes. But neither of theſe commings do wee ſpeake of in this place.

The third comming of Chriſt is to Iudgement, moſt royally in his glorious kingdome, with all his mighty and holy Angels, and whole number of his Saints, at the laſt day, when all ſhall appeare before him. The laſt iudgement of Chriſt (which was the firſt part of our Diuiſion) is moſt certaine and ſure to come: If any doubt of it, let him reade theſe places for his confirmation, for to reckon them all vp, were too long and tedious a matter: *Math.* 24. 25. *Mark.* 13. *Luk.* 21. *Iohn.* 5. *Act.* 1. 17. & 10. *chap. Rom.* 14. 1. *Cor* 15. 2.

Cor. 5. *Phil.* 3. *Colos.* 3. 1. *Thes.* 4. 2. *Thes.* 1 1. *Tim.* 6. 2. *Tim.* 4. *Titus* 2. *Heb.* 9. *Iam.* 5. 8. 1. *Pet.* 1. & 5. *chap.* 2. *Pet* 3. 1. *Ioh.* 3. 2. *Iude* 14. *Reu.* 1. & 20. *chap.*

This Iudgement of Christ shall bee most iust and vp-right: and although hee were most falsely iudged and condemned; yet shall hee iudge his enemies most truly, *Iohn* 8. from whose Iudgement it shal not be lawfull for any man to appeale. *We know* (saith *Paul*) *that the Iudgement of God is according to righteousnesse*, *Rom.* 2. And *Abraham* affirmed the like; and so did *Dauid*: *The Lord shal iudge his people with equity.*

Although Iudges here be corrupt and faulty, as bribed with gifts, affectioned with friends, lead with feare, moued with fauour, or by any other meanes induced to peruert Iustice; yet Christs Iudgement shall haue none of all those corruptions and infirmities.

Hee shall haue most diuine; yea, infinite wisedome, that hee be not deceiued,

ceiued, not onely to ſee things open and manifeſt, but alſo to iudge & to diſcerne the very ſecrets & thoughts of the heart, as *Paul* ſaith; *Hee will lighten the things hid in darkneſſe, and make the counſels of the hearts manifeſt*, 1. *Cor.* 4.

His ſentence ſhall bee ſincere and ſound, not partiall, inclining more to one part then to another, in whom neither the loue of friends, nor feare of foes, nor bribery by gifts and rewards, ſhall haue any part or place: *For there is no reſpect of perſons with Chriſt*, *Rom.* 2.

Seeing then (beloued) that this iudgement is ſo ſeuere and ſtraight, let vs bee diligent, that wee may bee found of him in peace, *without ſpot, and blameleſſe*, as Saint *Peter* doth counſell vs. Thus much for the *Iudgement it ſelfe*, which was the firſt thing propoſed.

Now let vs come to the ſecond part, to conſider *who is our Iudge*. It is ſaid; *That* [*Hee*] *ſhall come to iudge*: that is, *Chriſt*: for to him is all iudgement

ment committed, and the Father doth iudge in the perſon of his Son, *Iohn* 5. becauſe all men ſhould honour the Sonne as they honour the Father.

I need not to bring many places for the proofe of this, the Scriptures are full of it, that Chriſt is the ſupreme Iudge, and I hope I need not to perſwade men in the doctrine. Let vs rather ſee what wee may gather out of this doctrine, and apply it to our conſciences, for our conſolation and comfort.

The vſe of this doctrine, that Chriſt is our Iudge, is two-fold; either in reſpect of the wicked, or elſe as concerning the good. As concerning the good, that Chriſt ſhall bee their onely Iudge, they cannot but greatly reioyce, and conceiue a wonderfull comfort, that their Sauiour and Brother ſhall be their Iudge, who although hee will not iudge partially, yet ſurely, being a Brother and Sauiour, yea the head of his body, will iudge moſt mercifully: therefore our

our Sauiour biddeth vs, when wee ſee this Iudgement draw neere, to lift vp our heads and to reioyce, becauſe our redemption draweth on. For how ſhould wee feare, when Chriſt will make vs Iudges with him? as hee ſaith; *Yee that haue followed mee in the Regeneration, ſhall ſit vpon twelue Thrones, and iudge the twelue Tribes of Iſrael.* And *Paul* ſaith; *Do ye not know, that the Saints ſhal iudge the world?* Not that we ſhal be Iudges with Chriſt, but that wee ſhall allow and approue his iudgement. For to ſpeake properly, the elect ſhall not be iudged, but the wicked ſhall be iudged to euerlaſting fire.

This certainly is no ſmall comfort for weake conſciences, to conſider that the Prince ſhall iudge his owne People and Subiects, the Head his Members, and the Aduocate his Clients. How then can hee condemne thoſe, for whoſe ſafe-gard hee doth come, and will ratifie that promiſe of euerlaſting bliſſe, which he hath promiſed here in this life by his Goſpel?

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We ſhall not then bee cited before any other Tribunall ſeate, then of our louing Bride-groome, who ſhall make himſelfe ready to receiue his Spouſe, and Wife vnto himſelfe for euer, *Reuel.*21.

This day is called. *the Marriage day of the Lambe, and his Supper: and his wife ſhall then be arayed with pure & fine linnen, & ſhining, which is the righteouſneſſe of Saints.* Let vs therfore be glad & reioyce, & giue glory to him that ſitteth vpon the Throne. There can be no day here ſo ioyfull as this; yea all comfort is nothing to this, that Chriſt ſhall bee our Iudge. Hee cannot caſt away them for whom hee hath dyed: he cannot deny himſelfe.

Paul, when hee conſidered of this Iudge and Iudgement, reioyced euen in priſon, that *a Crowne of Righteouſneſſe was laid vp for him, which the righteous Iudge* CHRIST IESVS *would giue vnto him in that day,* 2 *Tim.*4.

And herewee learne a very good leſſon by the way, that if Chriſt bee our

our Iudge, wee muſt (when wee cannot haue redreſſe here, or iudgement equally miniſtred vnto vs) referre our cauſes and matters of iniury to him, who is able to reforme all things, and will at his comming. So that wee muſt not, which are priuate men, reuenge our owne quarrels, and iniuries, but commit them all to him without murmuring, and hee will iudge them iuſtly.

Then this doth teach vs patience, to waite for this comming of Chriſt, to iudge all things orderly. And this good counſell did Saint *Iames* giue in his time to the poore oppreſſed Labourers and Huſbandmen, which were defrauded by the rich men, and had their hier and wages kept backe: hee doth comfort them in this reſpect, that Chriſt will come to Iudge their cauſe, ſaying; *Bee patient (brethren) vntill the comming of the Lord, and ſettle your hearts: for the comming of the Lord draweth neere.* Yea, and our Sauiour Chriſt ſaid, *Luk.* 18. *That God will auenge his*

his elect, which cry day and night, vnto him, and that shortly.

Whereby we may gather also, that the day of Iudgement is not far off, as the wicked doe suppose, but draweth on, euery day neerer then other. Let vs therefore, as our Sauiour doth counsell vs, *watch and pray continually*, that wee may bee able to stand before him at his comming to Iudgement.

Wee see then, that we must commit our causes to Christ, and offer our complaints against the wicked to him, *And then doubtlesse with our eyes wee shall behold and see the reward of the wicked, Psalm. 91.* As this is very comfortable doctrine to the godly, to heare that Christ is their Iudge, and Auditor of all their causes: so is it as dolefull and grieuous a thing to the wicked and cast-awayes, to wey with themselues, that Christ their enemy shall bee their Iudge, whom they haue alwayes in their life time hated, made a mocke of, and had in vtter contempt, both him

him, his Gospell, and Ministers of his Word and Sacraments.

This shall pierce them to the very heart, to see him their Iudge, whom they could neuer abide: yea his sight and presence shall be so fearefull and terrible vnto them all, that they shall curse the time that euer they were borne: for they shal hide themselues in dennes, and rockes of the mountaines, and shall say to the hilles; *Fall vpon vs, and hide vs from the presence of him that sitteth vpon the Throne, and from the wrath of the Lambe: for the great day of his wrath is come, and who can stand?*

These and the like words shall they vtter for dolour & anguish of minde, and yet finde no comfort: For they haue refused the Lord and God of all comfort here vpon the earth, and therefore shall not haue him there to bee their Comforter.

And S^t *Iohn* doth tell vs who these are, to whom this Iudge IESVS shall be so fierce and cruell: *Euen the Kings of the earth, and the great men, and the rich*

rich men, and the chiefe Captaines, and the mighty men, and euery bond-man, and euery free-man, Reuel. 6. Not meaning all Kings and Noble-men, but some of every state and sort of men; yea the greater part of every degree of men, especially of great men: for not many noble, not many wise, not many mighty men are called to the knowledge of the Gospell, least they should bragge: but rather the poore, the base, the vnwise are chosen, because they should not vant of their worthinesse, as *Paul* doth tell vs in the 1. *Corinthians*. 1. *Chap.* most notably.

To conclude this part, seeing the Lord shall bee Iudge to the wicked, euen the Lord IESVS, to render flaming fire, and vengeance vnto them that know not God, and obey not his Gospell; this may teach them to feare, and to liue somewhat more orderly, if not for the loue of God, of heauen and vertue: yet for feare of hell, death and damnation, to auoyd the punishment that will light vpon

sinne

ſinne at that day. Let vs come to the third point.

The *Perſons* that ſhall come before this *Iudge* to bee examined and tried in iudgement, they are ſaid here to bee *the quicke and the dead:* that is to ſay, *All*, both the *Liuing* and the *Dead.*

But here ſome may aſke this queſtion; Seeing it is appointed to all men once to dye, becauſe they are mortall, how is it ſaid here, that ſome ſhall bee *quicke* and *aliue* at the comming of Chriſt?

To this wee make anſwere, that they that ſhall be aliue at the ſecond comming of Chriſt, to iudgement, ſhall (as it were) dye: for they ſhall all bee changed and renewed, and that ſuddenly, as if they had beene long dead before: and this is the meaning of *Paul*, 1. *Cor.* 15. *Wee ſhall not all dye*; that is, wee ſhall not all bee laid in the graue, as others; *but wee ſhall all bee in a moment altered*, which ſhall be in ſtead of a death vnto vs.

So we ſee what we haue to anſwere to this queſtion.

The *Perſons* then that are to bee ſummoned and cited to appeare by the voyce of the Arch-angell, and Trumpet of God, in a word generally are all men that euer haue beene from the firſt man *Adam*, or ſhall be to the laſt man that ſhall bee borne here vpon the earth. None can eſcape this Iudge, or hide himſelfe away from his ſight, which ſeeth into to the bottome of the Sea, euen into the middeſt of the Earth, and Hell: None ſhall bee forgotten, not the leaſt Childe that is; for hee hath all written in his bookes, both good & bad, great and ſmall: For theſe are the words of the Holy Ghoſt; *Wee muſt all appeare before the Iudgement ſeate of Chriſt*. And againe, *As I liue, ſaith the Lord, euery knee ſhall bowe to mee, and euery tongue confeſſe me*. None then ſhall bee miſſing, no not the great Monarches, Emperours, and Kings of the earth ſhall bee able to helpe themſelues here, or flye away, but

but they ſhall bee all brought to Iudgement, and ſtand at the barre, as others doe, and be brought as low as the loweſt.

Well, let vs apply this doctrine for our vſe, to profite by it. Of this doctrine, that wee muſt all come to Iudgement, and none eſcape, *Paul* gathereth this Argument and leſſon: that knowing the terror of the Lord, wee ſhould doe our duety, that both dwelling at home, & remouing from home, wee may bee acceptable vnto him. For it made *Paul* the more roundly to doe his Office and Function in preaching, ſaying; *We knowing this, perſwade men, and are made manifeſt vnto God, and I truſt alſo, that wee are made manifeſt vnto your Conſciences*, 2. *Cor.* 5.

Fourthly, let vs ſee the *Manner* and *Order* of this *Generall Iudgement*. Our Sauionr Chriſt doth moſt liuely deſcribe it in the 25 of *Matthewes* Goſpell, ſaying: *When the Sonne of Man commeth in his glory, and all the holy Angels with him, then ſhall hee ſit*

vpon the Throne of his glory, and before him shall bee gathered all Nations, and hee shall separate them one from another, as a Sheepheard separateth the Sheepe from the Goates, and hee shall set the Sheepe on his right hand, and the Goates on his left: Then shall the King say to them on his right hand, Come yee blessed of my Father, take the Inheritance of the Kingdome prepared for you, from the foundation of the world: For I was hungry, and yee gaue mee meate; I was thirsty, and yee gaue mee drinke; I was a stranger, and yee tooke mee in vnto you; I was naked, and yee clothed mee; I was sicke, and yee visited mee, I was in prison, and yee came vnto me, and so forth. Then shall hee say to them on his left hand; Depart from me yee cursed into euerlasting fire, which is prepared for the Diuell and his Angels: For I was hungry, and yee gaue me no meate; I thirsted, and yee gaue me no drinke, &c. And these shall goe into euerlasting paine, and the righteous into life eternall.

Here wee see the forme and order of this Iudgement, described most liuely

liuely vnto vs in the perſon of Chriſt a King, putting ſome on the right hand, and ſome on the left hand. Saint *Paul* alſo doth ſet it out vnto vs moſt excellently; *that the Lord* IESVS *ſhall deſcend from heauen with a ſhoute, and with the voyce of the Arch-angell, and Trumpet of God, and the dead in Chriſt ſhall riſe firſt, and wee which remaine aliue, ſhall be caught vp with them alſo into the clouds, to meete the Lord in the aire: and ſo ſhall wee bee euer with the Lord.*

Where note, that hee ſetteth it out only for the comfort of the godly, making no mention in this place of the wicked. S^t *Peter* ſaith, *It ſhall bee as a thiefe in the night, in the which the Heauens ſhall paſſe away with a noyſe, and the Elements ſhall melt with heate, and the Earth with the workes that are therein, ſhall bee burnt vp,* 2. *Peter.* 3.

Saint *Iohn* in the *Reuelation* doth very effectually expreſſe this thing in like manner: For hee ſaith; *that a great white Throne was ſet which hee ſaw, and one that ſate vpon it, and the*

dead stood both great and small before God, the bookes were opened, the Sea, and Death, and Hell gaue vp their dead, and euery man was iudged according to the things which were written in the bookes. *Reuel.* 20. Wee learne this good lesson by it, as *Peter* doth teach vs, that seeing the manner of this great and last day of iudgement by Christ, shal bee so terrible in respect of the alteration of the Creatures, we ought to bee *holy in all conuersation and godlinesse, looking & hasting for the comming of that day of the Lord* IESVS *to iudgement.*

And here furthermore we gather, that Heauen and earth shall bee dissolued, and made anew, that this world now shall haue an end, as it had a beginning, contrary to the false opinion of the Philosophers and Atheists of our time, which thinke, that all things shall continue (as they do) for euer. Thus much for the *Maner of the Iudgement.*

Now, as concerning the *Time*, our Sauiour Christ hath fore-warned vs, *that*

that it is not for vs to know the times and seasons, which the Father hath put in his owne power, Acts 1. *For of that day and houre, knoweth no Man: no not the Angels which are in Heauen, neither the Sonne himselfe, but my Father onely* (saith CHRIST.) Which is to bee vnderstood, that CHRIST knoweth not the latter day, as hee is Man; but as hee is the eternall God, and one with his Father, euen his wisedome, hee knoweth it, and all things else.

Wee see then, that the day and houre is most vncertaine; and yet the thing it selfe most certaine that it shall bee. But although this day and houre bee vnknowne, yet notwithstanding our Sauiour Christ hath giuen vs signes and tokens of his comming, which may stirre vs vp the more warily to waite for his coming.

These things our Sauiour said should come to passe before he came and we see they are fulfilled already: Many shall come in his name to deceiue vs, saying; *I am Christ*, and shall

deceiue many: wee ſhall heare of warres, nation ſhall riſe againſt nation, realme againſt realme, there ſhall bee famine, earth-quakes, and peſtilence in diuers places: the godly ſhal bee afflicted, killed and hated of all men for Chriſts ſake: many ſhall bee offended at the Goſpell, and betray one another: the father the ſonne, and the ſonne the father: the brother againſt the brother, ſhall riſe, and put him to death: falſe Prophets ſhal ariſe, and deceiue many, iniquity ſhal bee increaſed, and the loue of many ſhall be cold, and the Goſpel ſhall be preached vnto all nations, and then ſhall the end come. Furthermore, there ſhal be ſignes in the Sun, and in the Moone, and in the ſtars: the Sun ſhall bee darkened, the Moone ſhall not giue her light, and the ſtarres of heauen ſhall fall: which things haue come to paſſe, whether you take thē litterally, or allegorically: For both the Sun and Moone haue been eclipſed, and ſignes and wonders haue appeared in the ſtarres; and if yee take the

the Sun for the word of God & Gospel, we see it hath been darkened and abused by the *Papists*. The Moone which doth represent the Church, which taketh her light from the Sun *Iesus Christ*, hath been persecuted and turned into bloud, and not giuen her light, by reason of troubles: and the starres, which are likned to the preachers, haue fallen away, & otherwise stept aside. These things, and the like may put vs in mind, that the *comming of Christ* is not far off. Euen as when wee see trees begin to budde, wee know then that the Spring time is neere.

Wee know furthermore, that the time of this Iudgement shall be very sudden, as the lightnings, or as the coming of a thiefe, and as the sudden crying out of a woman with childe. For as it was in the dayes of the floud in *Noes* time, the waters came and tooke them all away; so shall the cõming of the Sonne of Man be. Likewise also, as it was in the daies of *Lot*, they ate, they dranke, they bought, they

they sold, they planted, they built, they gaue in marriage, and married wiues; but in the day that *Lot* went out of *Sodom*, it rained fire and brimstone from heauen, and destroyed them all. After these examples shall it bee in the day when the Sonne of Man is reuealed. And surely this day is hid from our eyes, that wee should bee prepared euery day, and not bee secure and careless to deferre repentance, and put it off from day to day, as a great many doe among vs. Seeing then the time is at hand, and yet vnkowne, wee ought to bee prepared, and in a readinesse, and to follow our Maisters counsell: for hee saith; *Take heed to your selues, lest at any time your hearts be oppressed with surfeiting and drunkennesse, and cares of this life, and lest that day come on you at vnwares: for as a snare shall it come vpon all them that dwell vpon the face of the whole earth.*

Watch therefore, and pray continually, that ye may be counted worthy to escape all these things that shall

ſhall come to paſſe, and that yee may ſtand before the ſonne of man.

This day is as the day and time of our death; as wee know not when we ſhall dye; and yet is it moſt certaine that wee ſhall dye: ſo it is with this day. And whether a man ſhould look for the day of his death, or this day of Iudgement firſt, truely I cannot tell, they are both ſo vncertaine; neither haue wee longer warrant of time preſcribed vnto vs in the Scriptures of the one, then of the other.

I pray God, the Lord IESVS may finde vs as good ſeruants, doing his will and worke at his comming, that wee may haue our Candles burning in our hands, with Oyle in our Lampes, and the marriage garment on our backs, ready to open the dore when he commeth and knocketh for vs. Happy ſhall we be if the Lord find vs ſo doing: otherwiſe, if he find vs ſmiting our fellow-ſeruants, eating and drinking, and being drunken, he ſhall come vpon vs at vnawares, and cut vs in peeces, and giue vs our portion

tion with the vnbeleeuers and hypocrites, where shall bee weeping and gnashing of teeth. Let vs therefore I beseech you brethren by the Lord IESVS, knowing the time is short, and at hand, euen in the dores, gird vp the loynes of our mind, that when our Sauiour knocketh, we may open vnto him immediately. Thus wee see what we haue to note and learne vpon the *time* of the comming of *Christ* vnto Iudgement.

The *Place* also is to be considered, the nations and kindreds of the people that shall appeare at that day, are so many and innumerable, that the earth shall not bee able to containe them all: therefore S^t *Paul* saith; that *we shall be caught vp in the cloudes, to meete the Lord in the ayre.* So that all shall be taken vp into the aire, as the *place of Iudgement.*

But I come to the last point, which is more materiall to our purpose: for what *End* this great and last day is reserued, and kept in store. It hath two *Ends* or *Causes* why it was ordained of

of the Lord; the one is, that the godly may be deliuered out of their miseries and troubles, which they haue here ſtoutly indured for Chriſts ſake, and be receiued into euerlaſting life. The other is that the wicked and reprobate, and all the company of Infidels, which haue here contemned the Lord, and liued in pleaſure and delights of the fleſh, may be iuſtly puniſhed, as they haue well deſerued, with euerlaſting fire and brimſtone, which is the *ſecond death*. For it might ſeeme, if there were no iudgement or life after this, the Lord were not iuſt in his doings: for neither are the *godly* and *righteous* rewarded many times in this life, neither are the *vngodly* puniſhed for their offences while they liue here, for the moſt part. Now *God* is moſt iuſt, which will reward all *godlineſſe* and *vertue*, and ſeuerely puniſh *vice* and *wickedneſſe*. Theſe two *Ends* doth our Sauiour mention in the *generall Iudgement*: *The one ſort* (ſaith he) *ſhall goe into euerlaſting life, and the other ſort into euerlaſting fire, Math.* 25.

Saint

Saint *Paul* doth likewise make mention of these causes, in the second Epistle to the *Thessalonians*, the first Chapter, shewing as well what the good shall haue, as the bad, saying on this wise: *It is a righteous thing with God, to recompence tribulation to them that trouble you, and to you which are troubled, rest with vs, when the Lord* IESVS *shall shew himself from heauen, with his mighty Angels in flaming fire, rendring vengeance vnto them that do not know God, and which obey not the Gospell of our Lord* IESVS CHRIST, *which shall bee punished with euerlasting perdition from the presence of the Lord, and from the glory of his power.* Thus much for the wicked.

Now followeth reward for the good, when he shall come to be glorified in his Saints, and to bee made maruellous in all them that beleeue in that day. Here we may haue a notable discourse, as in any place of Scripture, why our Sauiour Christ shall come to iudgement, both in respect

ſpect of the Good, and Bad; yea, the wicked Angels and Spirits themſelues, as *Iude* ſaith, *Hee hath reſerued in euerlaſting chaines of darkneſſe, vnto the iudgement of the great day.* This day is greatly deſired and longed for of the godly, and eſpecially of the true Miniſters of Chriſts Goſpell, that their cauſe may bee knowne to bee good againſt the wicked, and their ſayings verified concerning this Iudgement: for ſurely there is nothing almoſt ſeene of God, or beleeued of the wicked, vntill that day.

Tell them of this day, and terrifie them with it, they make a mocke at it, they count them for fooles and ſimple perſons, that liue a godly and Chriſtian life: but when this day commeth, (as it will come certainly) it wil make a recompence for all, and they ſhall finde all our ſayings and threatnings to bee moſt true. Therefore the godly deſire it in reſpect of Gods glory chiefly, which the wicked haue defaced. A great many of them thinke that there is neither hell

nor

nor Heauen, God nor Diuell, and that all are but fables that we speake of this day; and so they grow to an vtter contempt of God, and all godlinesse. But (as the Lord liueth) they shall finde it true by experience, which they would not here embrace by faith: yea, they shall confesse themselues starke fooles, and the godly men to bee wise indeed, *Wisedom.* 5. CHRIST IESVS shall bee the great Lord, and rich Maister of the house, which shall come to take an account of his Seruants Talents, giuen vnto them to increase and vse to his honour and glory; and to the good and diligent seruants shall bee giuen rewards and ioy: but to the vnprofitable seruants, stripes, and paine eternall.

This shall be the new maried Bridegroome, and Husband, which shall come to make a choyce of the wise and chaste virgins, which haue kept themselues pure vnto him, from the foolish & vnchast, which haue defiled themselues with the wicked world.

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In that day Christ shall be that good and diligent Husbandman, which shall come to gather the wheate in the time of Harueſt into his Barnes for his owne vſe, but ſhall burne the chaffe with vnquenchable fire.

And to conclude, hee ſhall be that great Sheepeheard which ſhall diuide the Lambes and Sheepe from the Goates, the one to ſit on his right hand in ioy, the other to ſit on his left hand in ſorrow: to this end, no doubt, ſhall our Sauiour Chriſt come, and then ſhall it bee ſaid, O happy, and thrice happy was hee that was a faithfull Seruant, a chaſte Virgin to Chriſt, the good Corne, the meeke Lambe of IESVS CHRIST. But this of the wicked ſpoken, then ſhall be too late, and repentance at that time ſhall be in vaine.

I counſell all men therefore that will not there repent that euer they were borne, as the wicked ſhall doe, that they would in the name of IESVS CHRIST, repent here betime, and aske the Spirit of the Lord to

amend their liues, that they put not off from day to day, vntill they are old, or haue all things as they would. The Lord will come suddenly vpon such an one, taking him away in his sinne.

If wee would lay the remembrance of this Iudgement day often before our eyes, to stirre vp our selues withall, and to awaken our dull spirits and senses, it would keep vs in great feare and awe before our Lord God, and draw vs from much sinne and abhomination, which now for lacke of thinking vpon this day, is committed euery where, both at home and abroad; as well in the Countrey at base mens houses, as in Court and great mens places.

Well, wee should doe as a godly Father did in the primitiue Church: That whether wee eate, or drinke, whether we sleepe, or wake, or whatsoeuer wee doe, wee should thinke alwaies this day to bee at hand, and the voyce sounding in our eares: *Arise yee dead and come to iudgement.*

Notable

Notable of all others, is that leſſon that *Salomon* doth giue vnto vs in the booke of the Preacher, the 11 and laſt Chapters, concerning this matter: Hee mocketh and derideth them that delight in ſinne, as you ſee men commonly doe, and afterward threatneth and terrifieth them with this laſt Iudgement, ſaying: *Reioyce ô yong man in thy Youth, and let thine heart cheere thee in the daies of thy Youth, and walke in the waies of thy heart, and in the ſight of thine eies:* Marke now what ſower ſauce followeth this ſweete meate: *But know* (ſaith hee) *that for all theſe things, God will bring thee to iudgement: for God will bring euery worke into iudgement, and euery ſecret thing, whether it bee good or euill.* A notable glaſſe for all men to looke vpon, is this finall Iudgement.

Wee are taught by theſe things, that our felicity and pleaſure conſiſteth not in this life, neither can wee haue it here, but it is in the life to come laid vp for vs in Chriſt.

Here are confuted all worldlings, which thinke there is no other life after this, no ioy or paine.

This day cannot bee fearefull to the godly, for it is called our *Blessed Hope*, *Titus* 2. and the godly do loue it, 2. *Timothy* 4. If it be fearefull and terible to any, as it is; it is to those that haue no hope of heauen, and to those that put their whole pleasure and felicity here below in their money and ill-gotten riches. To the fearefull and vnbeleeuing, and the abhominble, and murderers, and whoore-mongers, and sorcerers, and idolaters, and lyers, and couetous persons, this day shall bee fearefull and terrible: yea, it shal make them all to quake for feare, for they shall haue their part in the lake that burneth with fire and brimstone, which is the second death *Reuelation* 21. This day and the cogitation thereof, serueth most fitly, to put men in mind of their duties aud calrings before the Lord: For so our Sauiour Christ applied it in his time in his Gospell, saying

to

to them that were worldly minded: *What ſhall it profite a man, though hee ſhould win the whole world, if hee looſe his owne ſoule, or what ſhall a man giue for recompence of his ſoule?* Marke his reaſon why it is dangerous, thus to hazard and venture his ſoule: for, ſaith hee, *The Sonne of man ſhall come in the glory of his Father with his Angels, and then ſhall hee giue to euery man according to his deeds*, Matthew 16.

So doth *Paul* charge *Tymothie*, eſpecially by this iudgement day, ſaying: *I charge thee before God, and before the Lord* IESVS CHRIST, *which ſhall iudge the quicke and the dead at his appearing, and in his Kingdome; Preach the Word, bee inſtant in ſeaſon and out of ſeaſon, improue, rebuke, exhort with all long ſuffering and doctrine.* 2. Timo. 4. As if hee ſhould ſay in effect, There is a day of Iudgement kept in ſtore, therefore doe thy duty diligently.

This day of iudgement ſhall make vs very carefull to ſhew forth

all good workes : For Christ shall pronounce the definitiue sentence vpon all men according to their workes; not that the godly haue deserued or merrited heauen by their good works, that is too great a thing to bee gotten by workes, for Christ hath already deserued that for vs by his good workes, if wee beleeue in him: But Christ shall make mention of workes, to shew and to signifie to all the world, that the godly haue not beene idle or vnfruitefull in this life, as the hypocrites are, whose Sheepe skinnes then shall be plucked off, and then shall they appeare to be rauening Wolues : For this cause shall the iudgement be according to workes, to stirre men here, while they heare this, to good workes, and to make manifest to all men, that the godly haue walked innocently, and that the wicked haue followed the lusts of the flesh.

Our faith cannot bee seene, and therefore Christ shall speake according to the effect and consequent of it

it, which is ſeene, and that is good workes.

Chriſt before ſheweth the cauſe of heauen for the Elect, not their workes, but becauſe they were bleſſed of his Father, and that the Kingdome was prepared for them before they were borne, or did any good workes for it. Yea, *before the foundation of the world were laid*, as *Paul, Eph.* 1. ſheweth moſt notably.

Wherefore good Chriſtians, flye the corruption which is in the world, and giue great diligence to bring forth good workes, for thoſe are good and profitable vnto men, and ſo ye ſhall be knowne to be good and friutfull Trees.

Ioyne more-ouer vertue with your faith; and with vertue, knowledge; with knowledge, temperance; with temperance, patience; with patience, godlineſſe; with godlineſſe, brotherly kindneſſe; and with brotherly kindneſſe, loue. For if theſe things be among you, and abound, they will make you that yee neither

shall be idle, nor vnfruitfull in the acknowledging of our Lord IESVS CHRIST: and hee that hath not these things, is blind, and cannot see a farre off, and hath forgotten that he was purged from his old sinnes. Giue therefore diligence to make your Calling and Election sure, for if yee doe these things, yee shall neuer fall; for by this meanes an entring shall bee ministred vnto you aboundantly into the euerlasting Kingdome of our Lord and Sauiour IESVS CHRIST.

Wee haue heard now the sixe Articles that appertaine to the Person of IESVS CHRIST, and conteine the benefites hee hath wrought for vs, wherein is our whole Saluation. For if wee seeke saluation, his name IESVS, doth shew it is in him alone, If wee desire purity, it is in his Conception. If wee require a kind of familiarity and gentlenesse, wherewi[illegible]hath made himselfe like vnto vs, wee shall haue it in his Natiuity.

Wouldst

Wouldſt thou haue redemption for thy ſinnes? looke it in his Paſſion and Death. If newneſſe of life, thou haſt it in his Reſurrection. If inheritance of the heauenly Kingdom, it is in his Aſcenſion. If thou askeſt a full poſſeſſion of it, thou ſhalt haue it when hee commeth to iudgement.

To be briefe, if thou deſireſt the giftes of the Holy Ghoſt; Abſolution, Remiſſion of ſinnes, ſatisfaction, and purgation for thy vncleaneſſe, reconciliation, mortification of the fleſh; and at a word, all treaſures of euery heauenly gift, thou haſt them all in IESVS CHRIST, as in a Well euer ſpringing, and a Fountaine that is neuer dry. Of whoſe fulneſſe thou and all men haue receiued, and hee is made of God the Father vnto thee, Wiſedome, Righteouſneſſe, Holines, and Redemption, that thou ſhouldſt glory in him alone.

Take heed therefor that ſeeing hee is all to thee, that thou goe not from him to any other, or aſcribe any

any one part or portion, neuer ſo little, of thy ſaluation to any creature whatſoeuer: For if thou doe, thou marreſt all, and IESVS CHRIST will haue all, or neuer a whit, as *Eſay* ſaith: *I will not giue my glory to an other.*

Well, to conclude this Article, let vs giue to IESVS CHRIST, moſt humble and hearty thanks, that hee will one day come downe from heauen, to fetch vs vp thether vnto him, to immortall bleſſedneſſe; and let vs in the meane time deſire of him the Spirit of Patieence, to waite for his comming to iudgement, for our full Redemption, that wee may haue our Oile, our Garments, and our Lampes ready, that wee may bee waking when hee ſhall knocke, and open the dore forth-with vnto him, that in ſo doing, wee may enter in with him to the Marriage, and there raigne perpetually with him in the glory of his Father. Which hee grant vnto vs, for his Sonnes ſake, to whom with the Holy Ghoſt, three Perſons,

Persons, and one Immortall God in Vnity, bee rendred all Praise, Glory, and giuing of Thankes, from this time forth, for euermore. Come Lord IESVS quickly, *Amen, So-be-it.*

THE

THE EIGHTH LECTVRE VPON THE *EIGHTH ARTICLE* of our Christian Faith.

I beleeue in the HOLY GHOST.

HAVING ended two parts of our Christian Faith, the one concerning God the Father in the first Article, the other concerning IESVS CHRIST the second person in Trinity, conteined in the sixe Articles following: Now followeth in order the third part, concerning our faith in God the Holy-Ghost, which is the third Person in Trinity.

And

And this is the eighth Article of our Beliefe: *I beleeue in the Holy Ghoſt*: that is to ſay: I that am a Chriſtian man, doe beleeue and truſt in God the Holy Ghoſt, the third perſon in the bleſſed Trinity, which proceedeth equally from the Father and the Sonne, being the naturall and eſſentiall part of them both, and of the ſame ſubſtance. Which Spirit ſanctifieth and comforteth mee in all troubles, and aſſureth mee that I am the child of God, and ſeruant of IESVS CHRIST, and ſhall haue his benefites plentifully powred vpon mee.

Out of this Article we learne two things. Firſt, what *is the Holy Ghoſt*: Secondly, what *are his effects and workes*, as well in it ſelfe, as in man in whoſe heart it worketh, and moueth him forward to that which is good, to embrace and follow it with all earneſtneſſe; but to hate and abhorre from the heart, that which is naught and wicked.

This Holy Ghoſt or Spirit, is the euerlaſting

euerlasting power and infinite might of God the Father, which Spirit is no creature, but a Creator of all things, and very God, because wee are here taught to beleeue in him; which, surely, except hee were very God, were Idolatry to doe; for wee must not beleeue in any creature, or put our trust in any, but in God onely.

And that the Holy Ghost is God, which certaine Heretickes haue denied, it is manifest in the fifth Chapter of the *Actes* of the Apostles, where Saint *Peter* speaking of the Holy Ghost, nameth him God. For hee reprehendeth *Annanias* and *Sapphira* his wife, for their hypocrisy and dissimulation, and telleth them that they *lyed vnto the Holy Ghost*, and immediately after saith, that *they lyed not vnto man, but vnto God.*

In the first of *Genesis*, it is said, that the *Spirit of the Lord moued vpon the waters.* This was the third Person in Trinity, which except he had been God, could not haue so moued vpon this great Depth, and secretly by his power

power and Maiesty, preserued and maintained it from falling to nothing. *Dauid* saith, *All things were made and created by the Breath of his mouth.*

Therefore if hee made all things, hee was very God. For this is proper to God alone, to make and to create things. That argument of *Paul* in the 1. *Cor.* 2. *chap.* doth sufficiently proue this matter vnto vs, where hee saith, that *this Spirit searcheth all things, yea the deepe things of God, and that no man knoweth the things of God, but the Spirit of God.* Now if the Spirit of God knoweth all things, searcheth all things, then is hee very God, for no creature doth this.

If this be so, then we rightly beleeue in the Holy Ghost, and here we gather this singular comfort, that we may pray to this Holy Ghost at all times for his help, and to impart some of his knowledge vnto vs, because hee hath all knowledge and vnderstanding.

This

This is the doctrine that wee gather generally of this, that the Holy Ghoſt is true and very God. For verily, except hee were God, Chriſt would not command his Diſciples to *Baptiſe in the name of the Holy Ghoſt*, putting him in equall condition and eſtate with the Father, and Himſelfe: Not that wee affirme that there bee three Gods, but this wee meane.

In the one and inſeparable Diuine Nature and Eſſence of God, wee vnderſtand three Perſons by themſelues, diſtinct one from another.

But this Myſtery of the Trinity, may better bee beleeued (and ſo it is of the faithfull) then fitly expreſſed of any. I leaue it therefore, to ſpeak any further of it vntill in the Reſurrection, wee ſhall ſee it as it is, and perceiue that by ſight, euen face to face, which now we conceiue by our faith onely.

Thus much of the Holy Ghoſt, the third Perſon in this Trinity.

Now let vs conſider the wonder-

full

full effects of it, which is a thing more profitable for vs.

The effects of the Holy Ghost, are of two sorts: either as they are considered in himselfe, or as they are in the children of God: the effects of the HOLY GHOST in himselfe, are the Creation of the world, the preseruation of it with all things therein, from the beginning vnto this day.

Wherein wee learne to giue Thankes to this holy Spirit, for his goodnesse extended vnto vs, and to pray to him continually to maintaine vs by his power and vertue, that wee fall not away from him. For if hee take away his strength and operation from vs, wee are as blind men groping for the way. And this is that, that *Dauid* speaketh of in his Psalme 104. *If thou hide thy face, they are troubled*, meaning all his creatures.

Againe, *If thou send forth thy Spirit, they are created, and thou renewest the face of the earth.*

But our purpose is especially to speake heere of those good giftes and effects, which this Holy Spirit doth worke in men, chiefly in the Elect.

For there is no man, but hath had some good gift at one time or an other, either in body or in soule, from this Holy Spirit. For Strength, Beauty, Learning, Eloquence, Wit, Knowledge, Vtterance, Policy, the gift of Healing, of Tongues, of Miracles, and such like, are from aboue; although these are common, as well to the ill & reprobate, as to the Good and Elect sons of God, as *Paul* doth shew, & declare more at large in the twelfth, thirteenth, and eighteenth, Chapters of the first Epistle to the *Corinthians*.

Our meaning is to speake chiefly of the graces of Gods Spirit in the hearts of his chosen, as of Faith, Hope, and Loue vnfeyned, of the Spirit of Sanctification and Adoption, which are proper onely to the Elect and Good, and are neuer communicated

municated to the wicked. Of this Spirit ſpake our Sauiour Chriſt to his Diſciples, that hee would ſend him vpon them, and that the world could not receiue him.

This is that Spirit, by whom the Father doth place, and put the Elect in full poſſeſſion of all the goods and inheritance of IESVS CHRIST, and doth keepe and preſerue vs euery houre, and doth make vs partakers of all things neceſſary to ſaluation, which thing it bringeth to paſſe, when as it doth create in our heartes and beget that excellent inſtrument of Faith, the chiefeſt worke of the Spirit, which bringeth forth, as a moſt fruitefull Tree, all other good fruites and workes of a Chriſtian man.

This faith doth the HOLY GHOST ingender in our hearts, when wee heare the Goſpell of Chriſt Preached: and it is confirmed and encreaſed in vs, by the duely and reuerent receiuing of the Sacraments of Chriſt.

By this faith (after it is wrought in vs by the motion and operation of the Holy Spirit,) wee apprehend and take hold of all Christs Benefites, Merites, Workes, and good Deedes whatsoeuer, and they are made and accounted ours, as if wee had done them our selues.

O Wonderfull gift of the HOLY GHOST, that worketh so pretious a Iewell and Pearle in our heartes, as farre surmounteth the price and valew of euery thing besides! This is the first effect of the HOLY GHOST, and is maruailous in our eies.

An other property, and effect of this Holy Spirit, is sanctification and holinesse of life, in the good and godly onely, and therefore he is called the Holy Spirit, for this worke of holinesse in vs.

For as it is proper to the Father to Create, to the Sonne to Redeeme and Ransome: so in like sort it is proper and peculiar to the Holy Ghost, to Sanctifie Gods children, and

and effectually to moue their mindes to true holineſſe. And of this effect doth Saint *Paul* ſpeake in the 1. *Cor.* 6. ſhewing the *Corinthians* that they were wicked men: *As Fornicators, Idolaters, Extortioners, Coueteous, Theeues, and ſuch like; but* (ſaith hee) *you are waſhed, but you are ſanctified, but yee are iuſtified in the name of the Lord* IESVS, *and by the Spirit of our God.* As if we ſhould ſay, thoſe good graces and giftes of God were wrought and imprinted in their conſciences and hearts, by the perſwaſion of the Holy Ghoſt.

Neceſſarily therefore, after our beliefe in the Father, and the Sonne, followeth our beliefe in the Holy Ghoſt: For whatſoeuer commeth from them, as all Graces doe, they are ſigned and ſealed vnto vs, by the warrant of the HOLY GHOST.

Wherefore it is fitly compared to a *Seale*, whereby all the promiſes of the bleſſings of God through Chriſt, are deepely engrauen in our heartes,

that they can neuer thence bee razed out any more, but but ſhall continue for euer.

As wee ſee the writing to be to no effect, without a mans hand and ſeale, no more are the graces of God vnto vs, to any purpoſe, vnleſſe hee ſend the earneſt of his Spirit into our hearts, which doth confirme them vnto vs, and aſſertaine our conſciences, that we are his children, and hee our Father, *Rom.* 8.

This is a notable effect, and is in ſuch ſort taſted of the godly, and approued of them, as neither the wiſedome of the world, nor the ſenſe and vnderſtanding of man is able to comprehend; neither can yet bee perceiued by the eies of men: for theſe things are ſpiritually iudged and diſcerned, and therefore no marueil if godly men hauing the Spirit of God, and ſpeaking there-with, are mocked and derided of the carnall men in this world, which haue him not, neither can iudge any thing of him. 1. *Cor.* 2. This Spirit although

it

it bee one and the ſame, and not many, or diuided, 1. *Cor.* 12. *Epheſ.* 4. yet in reſpect of the diuers and ſundry effects and operations of him in the Church of Chriſt, hee is called and termed by the name of *ſeuen Spirits*, that is of many, for his manifold giftes.

As in the fourth of the *Reuelation* it is ſaid, *There were ſeuen Lampes of fire burning before the Throne, which are the ſeuen Spirits of God:* that is, a ſeuen-fold Spirit of God.

This Spirit is called, *A Spirit of Wiſedome and Vnderſtanding, a Spirit of Strength and Counſell, and the Spirit of the feare of the Lord:* becauſe it giueth all theſe qualities vnto men, and doth teach vs, that what good gift ſoeuer wee haue, wee haue it from the HOLY GHOST, the giuer of all, and whatſoeuer wee lacke, wee ſhould ſeeke it likewiſe of the ſame Spirit, and none other.

The holy Apoſtle, reckoning vp the diuerſities of the giftes of the Holy Spirit, affirmeth alwaies, *That*

it is one and the selfe same Spirit, that giueth these things, as the gift of Wisedome, of Knowledge, of Faith, of Healing, of Miracles, of Prophecy, of discerning Spirits, of Tongues, of Interpretation of Tongues: All these things (saith hee) *worketh one and the same Spirit distributing to euery man seuerally as hee will*, 1. *Cor.* 12.

This doth also teach vs, that this Spirit hath most plentifull store of giftes, to enrich the body of the Church of Christ, and that there is no want or lacke in him.

A great comfort vnto vs to know, whither to resort incontinently for any good gift, and to haue it forthwith: For Christ hath promised this Holy Spirit to them that seeke, aske, and knocke for it, *Luke* 11. Dost thou feele thy selfe to lacke Faith, or Hope, or Loue, or sanctification of life, or any good and necessary gift to edifie Gods Church withall? Pray to this Holy Spirit, and vse the ordinary meanes hee willeth thee, as hearing the Word, Prayer, Labour and Study,

Study, and this Spirit ſhall bee giuen thee.

This Spirit was ſo neceſſary, that our Sauiour promiſed to ſend it aboue all things to his Diſciples, to comfort them with, when hee departed from them. For *Hee breathed vpon them and ſaid, Receiue yee the Holy Ghoſt, Ioh.* 20.

And afterward ſent it downe more plentifully vpon them, in *the likeneſſe of fire and clouen tongues*, as it is in the ſecond chapter of the *Acts* of the Apoſtles. Where-with they were not a little comforted in their miſeries and troubles againſt their aduerſaries, *which were not able to reſiſt them, ſpeaking with this holy Spirit, Act.* 6.

This Spirit is ſaid to haue diuers names and appellations in the Scriptures, to comfort vs withall in tentations. Hee is called the *Spirit of Truth*, to teach vs the truth, and to leade vs into all truth. Hee is alſo called the *Comforter*, becauſe hee doth refreſh and comfort our hearts

hearts nothing more, then in tentations and aduerſities, as *Paul* found it true, in the ſecond to the *Corinthians*, the firſt Chapter. Hee is called the *Power of God*, becauſe hee worketh all things, and nothing is vnpoſſible vnto him: Sometime hee is named the *Authour of Light*, becauſe hee doth illuminate, and enlighten our darke and blind hearts, with the bright Sunne-beames of his will and pleaſure.

Briefly, hee is the Well and Fountaine of all goodneſſe, whereat wee muſt draw all things needfull for vs in this life.

This beeing ſo, it ſtandeth vpon euery one of vs, to labour by all meanes poſſible, to haue this Spirit dwelling and abiding with vs for euer. For ſurely the neceſſity of him is great, *And the vſe of him aboue moſt pretious Gold, Siluer, and Pearles. Pſal.* 19.

Dauid vnderſtood this right wel to bee ſo, for hee prayed that *God would not take away his Spirit from him*

him, but ſtabliſh him with his freee Spirit, Pſalme 50. For where the Spirit of the Lord is, there is liberty and freedome from the ſeruice of the deuill, and from the ſlauery of ſinne.

Wee are by nature, all of vs, the children of wrath and damnation, earthly minded, and alwaies groueling to the ground, being ouer-laden and burdened with the weight of our ſinnes, except wee bee rayſed and lifted vp by this Spirit, euen as the ſoule maintaineth and vpholdeth the weake and brittle body. It commeth to paſſe then in vs, no otherwiſe, then wee ſee it by experience in bladders, the which if they bee empty, and caſt into the water, for the weight of them, they ſinke forth-with, and are drowned. But if they bee blowne, and filled with wind, where-with they bee made light, they fleet aboue the water and ſwimme.

Euen ſo it fareth with vs: How heauy wee are with ſinne, our conſciences

ſciences (if wee examine them well) will tell vs. Wherefore wee cannot but ſinke, being toſſed in the waues of the ſea of this world, and drowned with the inordinate deſires, paſſions, and affections of this life, being altogether voide of this Spirit, which ſhould beare vs vp from theſe ſurges and Tempeſts of this life.

But now if wee bee filled and repleniſhed with this heauenly Spirit, then ſhall wee ſwimme aboue, and triumph ouer ſinne and wickedneſſe, and not bee drowned with it.

Wherefore *Paul* well weying with himſelfe this danger, if wee were deſtitute of the Holy Ghoſt, willeth vs that wee ſhould not bee drunke with wine, wherein is exceſſe, and which maketh vs ſo heauy and drowſie, that wee ſinke: but ſaith, that *Wee ſhould be filled with the Spirit, which cauſeth vs to mount vp to heauen.*

Therefore is it, that hee ſo often-

times

times commandeth vs to walke in the Spirit, and to doe the workes of the Spirit, which are Loue, Ioy, Peace, Long-ſuffering, Gentleneſſe, Goodneſſe, Faith, Meekeneſſe, Temperance.

Wee are without this Spirit, as a Ship in the ſea without a Gouernour, or as a man without his eyes, in moſt dangerous caſe: For tell mee, I pray you, what is the cauſe why ſo many now a daies runne head-long to all wickedneſſe and abhominations? ſome to whoredome, ſome to couetouſneſſe, ſome to drunkennes, ſome to pride, ſome to theft and robberies, ſome to one ſinne, and ſome to another? what is the reaſon, I ſay, but onely this, becauſe God hath not giuen his holy Spirit vnto them, to defend them from theſe euils & miſchiefes? And this cauſe doth Saint *Iude* render in his Epiſtle, for hauing reckoned vp the naturall properties, and conditions of the wicked and reprobate, namely; That *they were deſpiſers of Gouernement and Authority*, (as the Anabaptiſtes

Anabaptiſtes are) *defilers of the fleſh, liuing in pleaſure, murmurers, complainers, walking after their owne luſts, ſpeaking proud things, flatterers and ſuch like.*

In the ende hee addeth this, as the cauſe and mother of all theſe ſinnes, the not hauing of the Spirit; meaning, indeed, that becauſe God hath not giuen them his Holy Spirit, therefore they were ſuch kind of men, as hee there painteth forth in their colours, and ſuch as wee daily ſee here with vs.

And yet for all this, God is not bound to any man to giue him his Spirit, as *Paul* proueth *Romanes* 11. Neither doe they humble themſelues to aske his Grace by earneſt and hearty prayer, for then they ſhould haue it, *Iames* 1. By the lacke and want of this Spirit in other men, wee may eaſily ſee what a benefite wee haue by him, to keepe and defend vs ſo mercifully euery houre, in all our waies and actions of our life.

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If this Spirit leaue vs neuer so little while to our selues, then wee fall into an hundred mischances & euils, as wee see in *Moses* a singular man, beeing left to his owne will, and choyce but a little, hee fell twise together, to doubt and distrust of the power of the Lord, whether hee were able to doe all things or no: as to bring water out of the Rocke, and to feede the Israelites with flesh, being sixe hundred thousand men, for a monthes space, *Numbers* 11. and 20. So *David*, being not vpholden with this Spirit, and left to his owne will, fell by and by to Adultery and Murther.

Wee had need therefore to pray continually to IESVS CHRIST, the giuer of this Spirit, that wee may haue him with vs to direct our liues, and to make them acceptable before the Lord.

This Spirit for diuers other effects that it hath, is compared in the Scriptures to *Water*, to *Oile*, to *Fire*, to *Winde*, to a *Doue*.

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To *Water* it is likened both in the New, and Old Teſtament, as in *Eſay* 44. where the Lord ſaith, *I will powre Water vpon the thirſty, and Flouds vpon the dry ground.* And what hee meaneth by this Water and dry ground, hee afterward expoundeth in the ende of the verſe, ſaying; *I will powre my Spirit vpon thy Seede, and my bleſſing vpon thy Buddes.*

In the New Teſtament our Sauiour ſaith: *If any man thirſt, let him come to mee and drinke: Hee that beleeueth in mee, as ſaith the Scripture, out of his belly ſhall flow Riuers of water of Life.*

And that hee meant this of the Spirit, *Iohn* immediately declareth, ſaying: *This ſpake he of the Spirit, which they that beleeued in him ſhould receiue. Iohn* 7.

As water therefore doth cleanſe and purifie the filthy and vncleane in body being waſhed with it, and is very neceſſary for our life heere: ſo doth this holy Spirit of God much more

more cleanſe and purifie our Soules from the infection and filthineſſe of ſinne, as *Ezekiel* fitly applieth it: *I will powre cleane water vpon you, and yee ſhal be cleane; yea, from all your filthines, and from all your Idols wil I cleanſe you.* and ſo by & by ſaith, *I wil put my Spirit within you, Ezek. 36.* Of this pure water ſpeaketh the Apoſtle to the *Hebrewes, chap. 10.*

This *Spirit* is moreouer likened to *Oyle*, for the ſuppleneſſe and gentleneſſe that is in it, and in them that haue it, *Pſal. 45.*

To *Fire* alſo is this *Spirit* compared, as wee read in *Math. 3.* & *Acts 2.* For *Chriſt ſhall baptize with fire*, as *Iohn* ſaith: which is the *Holy Ghoſt.* For euen as fire doth cõſume, ſcoure, purge and giue light; ſo (no doubt) doth the holy *Spirit* of God conſume the wicked, ſcoure our filth, purge our ſinnes, and enlighten our ignorant hearts, as *Paul* ſaith; *Ariſe thou that ſleepeſt, and Chriſt ſhall giue thee light, Eph. 5. Lift thou vp the light of thy countenance vpon vs, Pſal. 4.*

Thirdly, it is compared to a great and mighty *Winde*, *Acts* 2. For as windes doe purge and make wholesome the aire from his infection and contagiousnesse: so doth the *Spirit* work in the harts of his, this purging from their old corruption & contagion of sin by *Adam*, & regenerateth and renueth vs againe by the *immortall seed of the Word*, 1. *Pet.* 2. whereby wee are *borne anew, that wee may enter into the kingdome of heauen. Ioh.* 3.

The *Spirit* of God is also likened vnto a *Winde* in this respect: that as nothing is able to resist, or withstand the force of great white-windes, but they beare downe before them euery thing that standeth against them, whether it be Trees, Houses, Castles or Towers: so it is with the *Spirit* of God, whom no creature is able to withstand, or resist, but must needes fall vnder it; and which destroyeth every high thing, which is exalted against the knowledge of God, casting downe strong holds, and the imaginations of mighty Princes, and bringeth

bringeth into capiuity euery thought to the obedience of Christ, and hath ready vengeance against all disobedience.

This thing may bee confirmed by diuers examples, especially by that of the Inchaunters and Sorcerers of *Egypt*, when they were compelled to say, that this was *the finger of God*, to bring lice out of the dust, and that they could not doe the like, the *Spirit* of God so confounded their wisedome and Sorcery, *Exod.* 8. Other more examples might bee brought, but I passe them ouer, and leaue them to the diligent Readers of the Scriptures, where they shall finde store of them.

Fourthly, this holy *Spirit* is compared to a *Doue*, as wee reade of in the third of *Matthew*, descending downe from Heauen, and lighting vpon our Sauiour. He is compared to a *Doue* for these qualities & properties, which are *Meekenesse* and *Gentlenesse*: for this *Spirit* doth cause them to put off anger and wrath, in whom

it abideth, and to vſe brotherly kindneſſe one to another. And the *Doue* is ſaid to bee without gall, and very chaſte: ſo is this Spirit without all bitterneſſe in the hearts of them whom it doth poſſeſſe, and teacheth them to keepe their veſſels in all purity and holineſſe of life, and not in luſt of concupiſcence as the wicked doe, which know not God. For this Spirit is called the *Spirit of Sanctification, of Cleanneſſe, of Innocencie.*

If this be ſo, that this holy *Spirit* is cleane & pure, and likened to a *Doue*: and furthermore our bodies are ſaid to bee the Temples and Houſes of the Holy Ghoſt, which dwelleth within vs, as *Paul* ſaith; *Know yee not that your body is the Temple of the Holy Ghoſt?* 1. *Corinth.* 3. & 6. 2. *Cor.* 6. Seeing this is ſo, wee muſt prepare our Houſes, and ſweepe them cleane, to entertaine ſo honourable a Gheſt.

If this Houſe, which is our Body, bee vncleane, and giuen to any vice: then

then ſurely, as *Doues* depart from filthy houſes; ſo this moſt louing, and moſt gentle *Doue*, the *Spirit of God*, departeth forth-with from vs, and then we are in a moſt miſerable caſe; yea, God will deſtroy him that deſtroyeth this his holy Temple.

Seeing then (dearely beloued) our Bodies are the Temples of the Holy Ghoſt, and wee haue ſuch promiſes that hee will dwell in them, if they bee holy, and threatens that they ſhall bee deſtroyed, if they bee giuen ouer to ſinne and wantonneſſe: let vs (I pray you) cleanſe our ſelues from all filthineſſe of the fleſh and Spirit, and finiſh our ſanctification in the feare of God, putting off the workes of darkneſſe, and putting on the armour of light; and let vs walke honeſtly, as in the day time, and make prouiſion to receiue this holy *Spirit* into our hearts.

You know what great preparation you make, both in your Houſes, and in your Bodies, to haue your Apparrell neate and cleane, if you be

to entertaine a Prince, a Noble-man, or any worſhipfull friend of yours: then conſider with your ſelues, that greater care and diligence is to bee had, by ten thouſand parts, to lodge and receiue into your houſes, the Prince of Princes, euen the HOLY GHOST, the power of God. And ſeeing hee will vouchſafe to abide with you, and take your preparation in good worth, firſt giue him thanks for this his ſo vnſpeakable courteſie and kindneſſe; and ſo vſe and behaue your ſelues, as hee may long continue with you, to your great good & comfort; and grieue not this holy *Spirit* of God, (by whom yee are ſealed vnto the day of Redemption) by your corrupt communication proceeding out of your mouthes: And ſeeing hee will bee content to tarry with you, and make his abode in your houſes, let all bitterneſſe, and anger, and wrath, and euill ſpeaking be put farre away from you, with all wickedneſſe: For ſurely, if theſe things bee among vs, hee will depart from

from vs, and then hee leaueth vs to our owne wils.

This cannot but bee a great griefe of minde: for if our friend ſhould go away from vs, by our vncurteous dealing and vſing of him, we would bee ſorry; much more ſhould we be ſorry, when ſuch a friend departeth and leaueth our company, becauſe wee are giuen to vice and naughtineſſe, whoſe preſence was all ioy, and whoſe abſence from vs, is extreame miſery and curſedneſſe.

Wherefore as this Spirit was obtained by the meanes of prayer, ſo is he kept and preſerued with vs by earneſt prayer, and hearing of the word, and other ſuch godly exerciſes of the Chriſtians, in which they are commanded to walke in. For the fruit of the Spirit is in all goodneſſe, righteouſneſſe and truth, approuing that which is acceptable and pleaſing vnto the Lord.

And here is another effect worthy the noting, that this Holy Ghoſt inhabiting within the Elect and Chil-

dren of God, doth make now their workes and labours to bee acceptable vnto him, which before his comming vnto vs, were abhominable and vnpleasant vnto God: not that our good workes deserue any thing at his hands, but because wee are ingrafted vnto Christ by the seale of his holy *Spirit*. Therefore that which was ill in vs before, is now made good, and accepted as if it were perfect; yea, through this Spirit, which doth so season inwardly our actions, that they are liked of God, wee become thereby not onely his faithfull seruants, and deare friends, but that which is much more, his welbeloued sonnes, as *Paul* sheweth vnto vs, *Because ye are sonnes, God hath sent forth the Spirit of his Sonne into your hearts, which cryeth Father, Father. Wherefore thou art no more a Seruant, but a Sonne. Now if thou bee a sonne, thou art also the heire of God through Christ.* If this be so, that we be made the Sonnes of God, and haue receiued the adoption of *Children* by this holy Spirit: then

we

we may assure our selues of saluation, vnlesse the obedient childe may doubt of the good will of his louing Father.

Here then falleth to the ground the doctrine of the *Papists*, that teach men to doubt, and stand in feare of their saluation. For is not this a very absurd and fooliſh Position, that they maintaine, that wee may call God Father, and yet doubt whether hee will bestow the inheritance of Children vpon vs? Shall I call him Father, and doubt of this? For these are the words of the holy Ghost, vttered by S^t *Paul, That the ſpirit of God witneſſeth with our ſpirit, that we are the ſonnes of God.*

This being so, marke what *Paul* inferreth, and bringeth in vpon this poynt; *If wee bee children, wee are alſo heires, euen the heires of God, and heires annexed with* IESVS CHRIST. Shall I now be made & appointed an heire by good and sufficient warrant of the Holy Ghost, which lyeth not, nor deceiueth, and yet doubt of my inheritance?

ritance? that were a mad thing. Can the ſeruant doubt whether he be his Maiſters Man, or ſhall receiue his wages, when hee weareth his Maiſters coate and cogniſance? or can one doubt of the writing to bee authenticall and good, that hath the parties hand and ſeale vnto it? Or may a man doubt, hauing receiued earneſt in part of payment, but that he ſhall in time conuenient haue the whole, hauing bargained with an honeſt man? or do wee receiue the witneſſe of honeſt men of credit here in matters politicall, and ſhall not wee receiue the witneſſe of God the *Father*, the *Sonne*, and the *Holy Ghoſt*, which is greater, and more to be beleeued of vs, when he promiſeth ſaluation to the beleeuers? Surely, if wee doubt, then we haue not faith: For *hee that doubteth, is not grounded in the faith, but is like a waue of the Sea, toſt of the winde, and carried away*, Iam. 1. How can I hope of ſaluation, as I am commanded, and yet bee in deſpaire of it, and doubt with my ſelfe?

A man cannot hope for that whereof he doubteth.

Doth not Saint *Iohn* say plainely; *Wee know that wee are translated from death to life, because wee loue the brethren.* Hee saith not; *Wee doubt of it.* And againe, *Hereby wee know that hee abideth in vs, euen by his Spirit which he hath giuen vs.* And all this assurance commeth to passe by the testimony & witnesse of this holy *Spirit*, which therefore is called the *Seale of God*, the *Earnest-peny*, the *Spirit of Truth*, which cannot deceiue, or bee deceiued.

And here I cannot but maruell at the ignorance and blindnesse of the *Papists*, which while they goe about to establish this doctrine of errour, they impugne and ouerthrow another of their owne. For they say, that a man may fulfill the Law of God perfectly: Nay, they goe further, and say, he may fulfill the Law, and doe all that God hath commanded in his word written, and more to, which are works of *Supererrogation* besides, which

which he hath not commanded (and ſo indeed hee hath not) and theſe workes the Monkes and Fryers doe beſtow vpon their friends, which lacke them, for they haue enough for themſelues; and theſe they ſell to others, which are the ouer-plus, and they call them, *The ſtore of the Church.*

Now thus ſtandeth the caſe; If they keepe the Law, then they neede not doubt, but that God will giue them the reward of it, which is *Life* and *Saluation*: and why then doe they doubt, if it bee true? they fulfill the Commandements: then let them not diſtruſt of their Wages and Hire. Wherefore one of theſe two muſt needes follow: If they keepe the Law, then they need not doubt of life. If they doubt of ſaluation, then it is certaine they keepe not the law.

In one of theſe two they muſt needs bee found lyers by their owne confeſſion. But indeed they are vntrue in both of them: for it is falſe, that

that they keepe the Law, which is a Yoke that cannot bee borne of any man, except Christ, seeing it is spirituall, and biddeth vs not to sinne; neither in deede, neither in word, no not so much as once in thought, *Mathew* 5. And the other is as false, that wee should doubt of our saluation. But indeed the first Author of this Doctrine, the Pope himselfe, out of whose shop it came, that great Antichrist, and a man of all abhominations that euer were, might well teach this doctrine, and doubt of his saluation, liuing (as he doth) in filthy Fornication with his Curtizans and Harlots at *Rome*, stirring vp Christian Princes to warre one with another, to maintaine his vnsatiable ambition, pride and couetousnesse, with all maner of wickednesse: Mouing likewise the subiects to rebell against their lawfull and naturall Princes and Magistrates, discharging them of their othes and obedience vnto their Rulers.

I say, hee that doth these things, and

and worse, may well doubt of his saluation: for he hath nothing to doe in the kingdome of God. And so all his adherents following his steps and Religion, whose liues are altogether most filthy and wicked, may be in the same case and state with their holy father the Pope.

But they say, *Wee* can by no meanes bee sure of *Our* saluation, because we cannot bee sure of our perseuerance in the faith of Christ, vnto the end.

But this is vtterly false: for the Scripture saith, that *the godly shall continue and perseuere vnto the end. Paul* was sure that he had the *Spirit of God*, and that caused him to be perswaded, that *neither things present, neither things to come, should be able to separate him from the loue of GOD, which is in Christ Iesus our Lord.* Then wee may be sure, that things to come shall not remoue vs from God.

Againe, the loue of God is constant and perfect, and *whom he once loueth, he loueth with an euerlasting loue, euen vnto*

vnto the end, as Christ is said to loue his, *Iohn.* 13. And to whom God hath giuen this Spirit of Adoption, as hee doth to the Elect, hee neuer taketh it away: but is still a testimony vnto their consciences, that they shall be saued in the end, and continue in the meane season in the faith and obedidience of CHRIST IESVS their Lord. Yea *Paul* is perswaded of the *Philippians*, (and so must we be of our selues) *that he that hath begun a good worke in vs, will performe it vntill the day of the Lord* IESVS CHRIST, *Philip.* 1. And he hath the like to the *Corinthians, that God will confirme them vnto the end*, 1. *Cor.* 1. And they that are elect shall continue: *For the gifts and callings of God are without repentance, Rom.* 11.

Saint *Iohn*, a man beloued of IESVS CHRIST, and to be beleeued before our Aduersaries, doubted not to say and affirme for a truth, in his second Epistle to a vertuous Lady, *that the truth which dwelleth in vs, shall bee with vs for euer.* If it shall remaine with

with vs for euer, how ſhould wee doubt, that it can forſake vs at any time, either preſent or to come?

Proue your ſelues (ſaith *Paul*) *whether yee are in the faith: examine your ſelues, know yee not your owne ſelues, that* IESVS CHRIST *is in you, except yee bee reprobates?* Here hee will haue vs to bee throughly perſwaded, that Chriſt dwelleth in vs, and to bee ſure of ſaluation, vnleſſe wee will bee counted reprobates, which God forbid.

If the *Papiſts* will bee counted reprobates, let them then doubt of their ſaluation: if not, then let them recant, and bee aſſured of it with vs, and amend their religion and maners ſpeedily.

Neither is this doctrine (as ſome ignorant perſons tearme it) a doctrine of raſhneſſe and preſumptuouſneſſe, vnleſſe Gods word teach vs preſumption. But this is a very comfortable doctrine, as at all times, ſo eſpecially at the houre of death, when our Conſciences doe accuſe vs, and Sathan

Sathan assault vs, and the paines of Death come vpon vs: (I say) this doth comfort weake and feeble consciences not to despaire; and the other doctrine of theirs doth leade men the high-way to desperation, to doubt whether they shall bee saued, or no.

They say, we must feare. It is true: but not feare to be damned. For *there is no damnation to them that are in Christ, which walke not after the flesh, but after the Spirit, Roman.* 8. Neither must this feare bee without *Faith* and *Hope:* for then it is a slauish feare of the whippe and scourge, and not a childs feare, to feare to displease his louing Father.

Wee must then haue the feare of sonnes, and not of hired seruants, to feare to offend and displease so mercifull and louing a Father, and not to feare and doubt of our saluation: for it standeth not in vs, but in a surer rocke and ground, which is IESVS CHRIST: and if we beleeue in him, wee shall haue euerlasting life, *Ioh.* 3.

Acts 17. And yet here wee must take heede of another extremity, which the *Messalians* (certaine Heretikes) with the *Libertines*, *Anabaptists*, and that wicked sect of the *Family of loue*, fall into: for all these presume too much of this Spirit of God, and of their reuelations, because they ioyne not the Spirit of God with his word, but separate it frō the word of *Christ*, and so it is but a fained Spirit of their owne phantasticall braines, and not from God.

Now, as the Papists take too little; so these men take too much: and whatsoeuer commeth first into their idle heads, by and by they attribute it to the Spirit of God, bee it neuer so wicked: And so these commonly contemne the outward word and preaching of the Gospell, with the administration of the Sacraments, whereas wee know, that the Spirit goeth, and is giuen by the ministery of the word, and is ioyned with it, as *Acts* 10. wee reade, *That while Peter spake the word, the Holy Ghost fell*

fell on all them that heard the preching, not before the word came: for *Christ* giueth not his Spirit, but by the hearing of his Gospell first preached, as *Paul* said to the *Ephesians*, *After yee heard the word of Truth, the Gospell of your saluation, wherein also after that yee beleeued, yee were sealed with the holy Spirit of Promise. Ephesians* 1.

Here wee see, if any would pretend the Spirit without the Word, he may bee refuted: for they goe both together, the *Word of Truth* with the *Spirit of Promise*. For it is not our part to disseuer, or dis-ioyne these two things, which God would haue coupled together in one.

And therefore the Prophets which might better haue vsed this prerogatiue of the Spirit then they, called alwayes the people to the word of the Lord God, saying; *Heare the word of the Lord*, *Thus saith the Lord*: And still, *The mouth of the Lord hath spoken it*, *Esay* 1.

They pretend not the *Spirit* with-

out the word, although they ſpeake moſt plentifully by him, 2. *Epiſt.* of *Peter*, 1. *Chapter. For the Propheſie came not in old time by the will of man: but holy men of God ſpake as they were moued by the Holy Ghoſt.*

Furthermore, another effect of this Spirit is to moue the heart of man, when the word is preached vnto him: for vnleſſe Gods Spirit perſwade and worke in our hearts within, when the Preacher ſoundeth in our eares the outward word, he ſhall but ſpeake (as it were) in the aire, and beate the eare of man in vaine.

Paul well conſidering this, ſaid, *That hee indeed had planted, and Apollos*, (another Preacher) *had watered the word, but it is God* (ſaith he) *that giueth the increaſe. And we know that God worketh all things in the hearts of his children by this Spirit, wherewith he ſealeth them after they haue heard and beleeued the word preached, Epheſ.* 1. And therefore in the place aboue recited, this Spirit is called *The Spirit of Promiſe*, becauſe it doth aſſertaine and aſſure

assure vs of all the blessings and promises of God, that are made vnto vs.

In the *Acts* it is said, that *Lydia, a woman beeing a seller of Purple, came to heare Paul preach the Gospell*: but marke what Saint *Luke* saith, *whose heart* (saith hee) *the Lord opened, that shee attended to the things which Paul spake.* So that except God open our closed and hard shut hearts by the secret inspiration of this holy Spirit, in vaine shall wee either preach, or the people heare.

Wee haue need then all of vs (before we come to heare his word) to pray to God to giue vs grace to perceiue and vnderstand his will and mysteries; and to sofen our stony hearts, that they may receiue the word, and to circumcise our eares to heare it. This is it that *Dauid* said, *O Lord open thou mine eyes, that I may see the wonderfull things of thy Law.* And againe, *O giue mee vnderstanding, and I will keepe thy Law.* Now *Dauid* knewe very well, that all these things were done by the operation

of Gods Spirit. as *Paul* saith, *The Spirit hath reuealed these hings vnto vs*, 1. *Cor.* 2. *For it is he that healeth all our infirmities*, *Rom.* 8.

This is the marke wherehy God doth seale and print in the fore-head, to bee seene of all men, those that are his; and without which, no man can truly assure himselfe that hee belongeth vnto Christ: for as the same Apostle witnesseth, *If any man haue not the Spirit of Christ, the same is none of his*. Now how greatly this holy *Spirit* is to be desired of all of vs, there is no man that hath read the Scriptures, but well vnderstandeth.

This made *Eliseus*, a natable man, the scholler of *Elias*, when his maister bad him to aske of him what hee would, that hee might doe it for him before hee was taken away from him into heauen, that hee asked *his Spirit to be doubled vpon him*, whereby hee might the better serue the Lord and his Church in his vocation and calling, 2. *King.* 2. And so by this Spirit he wrought wonderfull miracles, and did

did much good by it to the whole kingdome of *Israel.*

We see by this petition of this notable Father, & godly man, what we also should especially desire of God in our prayers: not riches or wealth so much, which all doe perish, but this holy *Spirit* which liueth and remaineth for euer in them that haue him, and can neuer bee lost, or taken away. And this is the selfe same thing that our *Sauiour Christ* would haue vs to aske in our prayers of God his Father: for speaking of prayer to his *Disciples*, hee sheweth that God his Father is most ready to giue vs our requests as soone as we aske of him: as our earthly Father is willing to bestow that vpó vs which he is able. And of all other things that God giueth, he maketh mention of this *Spirit*, saying; *If yee which are euill can giue good gifts vnto your children, how much more shall your heauenly Father giue the Holy Ghost to them that desire him, Luk.* 11. Signifying this *Spirit* to bee the excellentest gift that God

could giue, or wee desire of him.

Wee haue now heard the meaning of this Article [*Of the Holy Ghost*] what it is, and what are the wonderfull and comfortable effects of it in the Church, and how the Lord hath promised neuer to leaue his destitute of it vnto the worlds end. Wee haue seene also, how wee must beleeue in him, as the true and euerlasting God, equally proceeding from the Father and the Sonne, because hee is the power and vertue, whereby they doe worke and create all things. Seeing therefore this heauenly Spirit is so necessary and so great a treasure, let vs that are true Christians most dutifully thanke our heauenly Father, for bestowing of him vpon his whole family here in earth, and vpon euery one of vs that are his seruants, whereby we are knowne in the world, and among our selues, that wee are his owne. And let vs also pray vnto our Lord IESVS CHRIST, the sender of this holy *Spirit*, to kindle & stirre him vp in our hearts daily more and more,

more, that by his assistance, wee may haue an earnest feeling and loathing of our sins, and so bee brought to doe his will and pleasure, with a carefull keeping of all his Commandements, vntill we all come to a full perfection in IESVS CHRIST, euen vnto that hope which is laid vp for vs in the new and heauenly *Ierusalem*, which Christ hath purchased full deerely for vs, with his owne pretious heart-bloud. To whom with his Father, and the Holy Ghost, three Persons in Trinity, and yet one God in Vnity, bee rendred all praise, honour, glory & thankes-giuing both now and for euermore,

Amen.

THE

THE NINTH LECTVRE VPON THE *NINTH ARTICLE of our Christian Faith.*

The Holy Catholike Church, the Communion of Saints.

WEE haue declared already vnto you, three parts of this our *Christian Faith*: The first, wherein wee do beleeue and confesse the Father to be the Creator and Maker of all things. The second part, wherin we acknowledge the Sonne IESVS CHRIST, the Redeemer of man-kinde. The third sheweth vnto vs the *Holy Ghost*, the Comforter of our hearts, and the confirmer

confirmer of all theſe things which are contained in theſe former eight Articles, which wee haue proued all out of the euerlaſting word of God.

Now followeth conſequently the fourth part of our *Chriſtian Beliefe*, which is concerning the Church; the ninth Article, with other three which are annexed vnto the Church, as the eſpeciall bleſſings & benefites which flow and iſſue out of the former parts, and alwayes doe accompany & follow the *Spouſe* of *Chriſt*. The *Cauſes* and *Matter* of our ſaluation being already handled, the *Effect* doth follow, which is the Church: Otherwiſe, in vaine ſhould God create, and Chriſt redeeme, and the Holy Ghoſt inſpire and confirme theſe benefites and gifts, vnleſſe there were ſome that might be partakers of thoſe treaſures, brought out and founded by the bleſſed *Trinity*.

Againe, ſeeing the kingdome of Chriſt is euerlaſting, it is very neceſſry and requiſite, that there bee alwayes ſome which may acknowledge

ledge him for their King and gouernour. To this end hath Christ his continuall Church, and shall haue to the end of the world, as hee hath had euer from the first beginning.

The meaning therefore of this Article, is this; I beleeue that God Almighty hath alwaies had from the first creation of the world, and hath presently, and shall haue vnto the consummation of the world, his Church here in earth, which is, *The Communion of Saints*, that is to say, a Company & Congregation of faithfull Men and Women, which doe truely beleeue in IESVS CHRIST, acknowledging him for their onely Sauiour, and seruing him according to his word, receiuing his Sacraments, and taking hold of al his mercies and benefites, by faith onely in his bloud: and for this cause doe we beleeue that there is but one true Catholike Church, and no more, which shall continue for euer, although Sathan and his Ministers go about by all meanes possible to ouerthrow

uerthrow and ſubuert it.

Wee are then taught here to beleeue that there is *an vniuerſal Church* of Chriſt, and not to beleeue and truſt in it, as we do in God: for that were Idolatry, to truſt in men, and put our confidence in them. But we muſt truſt in GOD onely, and not in his Church, as the Papiſts would beare vs in hand: becauſe the *Church* is but the company of the elect, and choſen, and are men.

Now wee cannot beleeue and put our hope in any thing that is a creature, for that were blaſphemy to ſay, and wee are alſo accurſed if wee doe ſo, as the holy Prophet *Ieremie* hath by the mouth of the holy Ghoſt fore-warned vs, ſaying; *Thus ſaith the Lord, Curſed be the man that truſteth in man, and maketh fleſh his arme, and withdraweth his heart from the Lord: for hee ſhall bee like the heath in the wilderneſſe, and ſhall not ſee when any good commeth, but ſhall inhabite the parched places in the wilderneſſe, in a ſalt land and not inhabited,* Ierem. 17.

By

By these words then of the Holy Ghost, wee learne not to beleeue in the Church; but that there is an holy Church of Christ in this world euery where dispersed and scattered abroad through the face of the *whole Earth.*

This Article doth declare vnto vs what the Church is, terming it *The Communion of Saints*, or fellowship of the godly, either with Christ, or else with themselues in loue. Furthermore, what manner of Church this is, is here likewise set downe, that it is *Holy*, by reason of Christ her head: and *Catholike*, because it is not tyed to any one place, as *Rome*, but generally is in all places of the earth, tossed as a ship vpon the Sea, from one coast to another, as pleaseth God to dispose of it.

To these things, two other points may bee adioyned, to make vp the perfect discourse of it, and to the which all other things incident to any manner question of the Church, may be easily referred. The one is, to consider

consider who is the vniuersall *Head* & *Gouernour* of this *Catholike Church*. The other, by what true markes, notes, signes, and titles, this Church may bee knowne and discerned from the false and counterfeit Synagogue of Sathan; that is, from the woorish and Babylonicall strumpet of *Rome*, which falsely taketh vpon her the name of this chaste *Wife*, and *Spouse* of *Christ*, being an vncleane and most adulterous Harlot, which hath long agoe forsaken her Bride-groome IESVS CHRIST, as it shall (God willing) hereafter better appeare, in the Discourse and Tract of this matter. Seeing the Church is likened to an *House*, 1. *Tim.* 3. *And euery House is builded and gouerned of some Man*, *Heb.* 3. It is necessary that this House also, which is the Church of the liuing God, haue some Builder and Head of it, to looke vnto it, which is both able to doe it, and most ready to helpe it. *The builder of this Church is* IESVS CHRIST, *Math* 16. 18. And hee is the onely Head of it, as

Saint

Saint *Paul* doth proue most manifestly vnto vs, both in the first and fourth chapters of the Epistle to the *Ephesians*, and the first chapter to the *Colossians*, saying; *God hath made all things subiect vnder his feet, and hath giuen him ouer all things to be the Head to the Church, which is his Body, euen the fulnesse of him that filleth all in al things.* And againe, *Let vs follow the truth in loue, and in all things grow vp vnto him, which is the head, that is Christ, by whom all the body being coupled and knit together by euery ioynt, for the furniture thereof, according to the effectuall power which is in the measure of euery part, receiueth increase of the body, vnto the edifying of it selfe in loue*, *Ephesians* 4. So in the *Colossians*, *chap* 1. *vers.* 18. *Hee is the Head of the Body of the Church.*

Out of this doth the body of *Christ*, which is his Church, receiue a speciall and singular comfort against all tentations, that they shall be defended and preserued for euer: for *Christ* cannot forsake his *Body*, hee cannot but

but loue it, and nouriſh it, with thoſe ſpirituall graces & gifts which come and proceed from him the Head and Fountaine. For as we ſee in the body naturall, how that the head receiueth not meate for it ſelfe, but for the cheriſhing and increaſing of the ſtrength of the body, and the reſt of the members: So the Lord IESVS is not an head for himſelfe, but for vs; neither hath hee receiued all power and authority of his Father, with the fulneſſe of the Holy Ghoſt, to keepe it to himſelfe; but to giue and impart it moſt louingly and liberally to his true members, to make them to grow vp more and more, till they come to a perfection in him.

If Chriſt therfore haue Strength, Holineſſe, and Power, and all other good gifts and graces of the Spirit, then may the Church aſſure her ſelfe of them al, becauſe the wife may reckon that all the goods and lands of her Husband are hers: and we know that the Church hath this dignity & prerogatiue, wich is ineſtimable,

and full of wonderfull loue, that ſhe is counted & called (as ſhe is in very deed) the chaſte Wife and Spouſe of Chriſt here vpon the earth, to whom hee is ioyned with the coniunction and fellowſhip of this heauenly Spirit. *I haue* (ſaith *Paul*) *prepared you for one huſband, to preſent you as a pure virgin vnto Chriſt*, 2. *Corinthians*, 11. *Canticles* 4. *Ezekiel* 16. and *Epheſians* 5.

What Noble-man will be content to take a poore wretched Begger-woman out of the ſtreetes, full of ragges and filthineſſe, to make her his wife? And yet the Lord IESVS hath done greater things in mercy for vs, then this: *For when he paſſed by, hee looked vpon vs; and behold our time was as the time of loue, he ſpred his ſkirts ouer vs, and couered our filthineſſe; yea hee ſware vnto vs, and entred into couenant with vs, and wee became his owne.*

So is the Lord in marriage become now our Head, and wee his Spouſe: Let vs then take heede that wee admit no others into his loue,

or

or defile our ſelues with Whoore-dome and Idolatry, in giuing our faith and allegeance to ſtrangers, and falſe Gods, whom wee know not.

Our huſband is very iealous ouer vs: hee cannot abide another man to bee admitted vnto his bed; for that were ſpirituall fornication and adultery before him, which hee will puniſh moſt ſeuerely, as hee did in the *Iſraelites*, which brake couenant with him, and betooke themſelues to Idols, and bowed downe to them in ſtead of him, as the Prophet declareth, *Eze.* 16.

Seeing then Chriſt is appoynted the head of his Church, and that one wife (as there is but one body, which is the Church) can haue but one huſband, to bee her head; and one houſe, but one Lord and Maiſter to rule it: what wickedneſſe is it to ſay, that the Pope of *Rome* is an vniuerſall head ouer the Church? Is not this to take away Chriſts roome and dignity? or rather is it not to make the

Church a monſter to haue two heads in one body? But they ſay, that the Biſhop of *Rome* is the viſible head in Chriſts ſtead: but this they cannot ſhew by Scripture, neither doth the Church require any ſuch head: For Chriſt is preſent with it, as hee hath promiſed, *Math.* 28. *I am with you alwaies, euen vnto the end of the world.* If the Pope bee a viſible head, why is hee not ſeene of all men? why doth hee not gouerne all men in the Church, and giue nouriſhment vnto them, as the head ought to doe? This hee doth not: wherefore hee is no viſible head, as hee doth pretend.

And ſurely to bee the generall Head ouer all, is too great a matter and enterpriſe for any mortall man to take vpon him. I am ſure the Pope will grant himſelfe to bee a member of this Catholike Church: If he then bee a member, how can hee be an head, except the ſame thing ſhall bee both an head and member, which is very abſurd and monſtrous?

If

If hee ſay, that as hee is a member, Chriſt is his head onely, and not another: why ſhall not Chriſt bee as well a head for all?

Theſe things (wee ſee) are very childiſh and fond. But yet they apply and ſay, that Chriſt ſaid to *Peter*, *Thou art Peter, and vpon this rocke will I builde my Church.*

Firſt note, hee ſaith not, *Vpon thee Peter will I build*, But *Vpon this rocke*, meaning the faith of *Peters* confeſſion, which confeſſed him to bee Chriſt: therefore by the Rocke hee meant himſelfe. For when *Peter* had ſaid, *Thou art Chriſt the ſonne of God*, Chriſt ſaid to him, *Vpon this rocke will I build my Church*: And in that place hee giueth no more to *Peter* in the keyes, which is the binding and looſing of ſinners, then hee giueth to them all elſe-where, as in *Iohn* 20. when hee ſaid, *Receiue the Holy Ghoſt: Whoſoeuers ſinnes yee remit, they are remitted, and whoſoeuers ſinnes yee retaine, they are retained.*

Here all haue as much as *Peter*:

And if they will beleeue the Fathers, which they bragge of much, they do neuer referre this vnto *Peter* alone, but to the reſt of the Apoſtles, and to all faithfull Miniſters of IESVS CHRIST, As *Origen* in his firſt Homily vpon *Mathew*, and ſo doth *Cyprian*, *Ambroſe*, *Ierome*, and *Auguſtine*. And what hath the Pope to doe with theſe words, which followeth not *Peter*, neither in life nor doctrine? A ſtrange thing it is to ſee, how they build their kingdome vpon *Peter*, and whatſoeuer is ſaid of him, they take it to themſelues. But before they can proue any thing in deede, they muſt proue theſe three poynts vnto vs, if they will haue the Pope to bee the ſupreme head of the whole Church, which they ſhall neuer bee able to do by the Scriptures, as long as they liue.

Firſt, they muſt proue that *Peter* was chiefe and head of all the Apoſtles. Secondly, that he was at *Rome*, and ſate there as Biſhop generall. Thirdly, that he left all the Title and preëminence

preëminence of this seate to his successours whatsoeuer. If they proue the two first poynts, (as they cannot) yet they make nothing against vs, although we should grant it them, vnlesse they proue the third (which they shall neuer bee able to doe) that *Peter* hath left all his authority to his successors after him for euer.

Forasmuch then as the Pope neither is, nor can bee any Ecclesiasticall head to this Church, but Christ Iesus alone, which is alwayes present with it, and euer walketh in the middest of the seuen golden Candlestickes, so that he needeth no Vicar generall, or vniuersall Bishop. Let vs (dearly beloued) as we loue the Lord IESVS our Head, and tender the saluation of our owne soules, flye farre from the Pope and all his adherents, traditions, decrees and pardons, lest he make marchandise also of our soules, as hee doth of a great many, both in *Rome*, and *Spaine*, and elsewhere. This being set downe as a most certaine and sure principle, that

Christ is the head of his Church, it would bee seene what authority this Church hath, and what rule or power is granted vnto it.

If the Papists will grant, (as they cannot deny) but that this Church is the chast wife, and obedient spouse to her Lord and Husband IESVS CHRIST: If (I say) they will admit this, this Controuersie betweene them and vs, of the authority of the Church, whether it bee greater then the Scriptures, and word of Christ, shall not bee hard to discusse, but soone ended. For what Authority and Iurisdiction a wise man will grant to his wife vnder him, that liberty is to be granted to the Church vnder Christ. If it be reason and iust, that a wife should not controll, or bee superiour and aboue her husbands word and commandement, hauing a wise & discreet husband, to gouerne and command her: then is it not reason or right (whatsoeuer the Papist say) that the authority of the Church, which is the wife, should be greater

greater, and of more force, then the word and wil of her husband Christ, seeing that S^t *Paul* saith, *Eph.* 5. that *the Church is in subiection to Christ*, and from thence draweth an argumēt of the obedience & subiection of wiues to their husbands, which surely cānot be so in euerything as *Paul* there willeth, except the *Church* be in subiection, & vnder the authority of the will & commandement of the husband in all things. If they wil not permit, but think it vnreasonable, vnlesse they go against Scripture, that the wiues authority should be either equall or superior to the husband, why then doe they suffer and teach, that the decrees and constitutions of the Church to make Articles, Laws, Sacraments, & other rites and ceremonies are aboue the authority of the written word? and so consequently aboue Christ himselfe, which cannot be separated from his word & will, which he will haue vs to receiue as himselfe? For speaking of his Apostles, and other Ministers, that brought his word to the

the people, hee ſaith, *Hee that receiueth you, receiueth mee, and hee that deſpiſeth you, deſpiſeth me.* And therefore, when the Aduerſaries ſay, that the authority of the Church is greater then the word and Scriptures of God, what doe they ſay elſe, but that man is aboue God, and the wife aboue her huſband? The one is blaſphemy, and the other abſurd.

Wee ſee then by theſe things, that the authority of the Church is to obey Chriſt in all things, and to doe ſuch workes and buſineſſe as he hath commanded in his word, except it bee in indifferent matters, not repugning vnto the word, nor hindering godlineſſe, and being voyd of ſuperſtition, and without clogge of conſcience.

The *Church* is compared and likened to an *Houſe*, 1. *Timothy* 3. or to a *Family*: And ſhall the houſhold and family bee aboue the authority and will of the Maiſter? ſhall the ſeruants and children haue greater authority in their doings, then the Lord

Lord and Father of the houſe? How doe theſe things agree together? And how hath Sathan (the God of this world) blinded the eyes of the Pope and his ſhauelings, that the light of the glorious Goſpel of Chriſt ſhould not ſhine vnto them? But let vs heare their proofes and arguments for this authority.

The Church (ſay they) hath allowed and approued the Scriptures, and diſcerned the falſe from the true, admitting the Goſpell of *Matthew*, *Marke*, *Luke* and *Iohn*, and reiecting the Goſpell of *Nicodemus*, and *Thomas*, with others: therefore it is aboue the Scriptures.

A goodly argument and reaſon. As if they ſhould argue thus: I doe allow and approue the authority of the Prince, therefore I am greater and aboue his authority.

If they would make this reaſon with him, as they make the like with IESVS CHRIST they might (peraduenture) come ſhort home, and bee found traytors to him (as in

in the ſupremacy of the Pope they all are, if they hold their owne doctrine, and maintaine it, as they are to IESVS CHRIST, their chiefe Prince,

Againe, one man telleth another which is the King, and diſcerneth him from one that is not the King: therefore hee that doth thus tell and diſcerne the King from another man, is greater then the King in authority. This is their reaſon, and all one.

The Church (forſooth) becauſe it hath diſderned the true writings of the Holy Ghoſt, from thoſe that were counterfeit and falſe; therefore they will haue the Church to bee aboue this word: which is vtterly falſe, and in no poynt followeth. They might by this reaſon proue themſelues, or others to bee aboue God himſelfe, becauſe many can diſcerne and trye the true and liuing God from the forged and falſe gods, and they can trye and ſeparate the true Spirit from the lying Spirit: there-

therefore they are greater in authority then this Spirit of God is. Who ſeeth not theſe things to bee ſo childiſh, that they need no refutation at all, becauſe if they bee once examined by the touch-ſtone, they fall of themſelues, and doe eaſily deſcry what they are.

Well, let vs hold this for a ground moſt certaine and ſure, which cannot be ſhaken: that *the word which Chriſt hath ſpoken in his Fathers name, the ſame ſhall iudge in the laſt day*, as hee himſelfe ſaith, *Iohn* 12.48.

Then if the word bee iudge, it is (be-like) greater and aboue them that muſt bee iudged by it (which is the Church) in the latter day, euen as the Iudge here is of greater authority then the party whom hee iudgeth.

And here by the way falleth to the ground another falſe poſition of theirs, that ſay the interpretation of the Scriptures muſt bee according to the Church: nay, it muſt be according to the word, which is the iudge: for

for if this bee a matter of controuerſie, who ſhall determine and decide it, but the ordinary Iudge? as wee ſee the Lawes muſt bee interpreted, not according to the cenſure and iudgement of them to whom they were giuen, but after the will and meaning of the Iudge and Law-giuer, which made them: So the Scriptures muſt bee interpreted by the Scriptures, and the Word by the Word, & that which is ſpoken obſcurely in one place, by that which is declared and vttered more plainly in another place.

As for example: The Papiſts to proue that ſinnes may bee forgiuen hereafter in another world, in their fained purgatory, bring this place out of the twelfth chapter of *Matthew*, where our Sauiour ſaith, *That hee that ſpeaketh a word againſt the Holy Ghoſt, ſhall not bee forgiuen, neither in this world, nor in the world to come*: *Ergo*, ſay they, to ſtabliſh their Purgatory, ſome ſinnes may bee forgiuen after this life, and where is that, but

but in Purgatory: but if they had read the third of *Marke*, (handling the ſame matter) and conferred one place with another, they ſhould haue ſeene there, that our Sauiours meaning was to ſhew, that the horribleneſſe of this ſinne was ſo great, that it ſhould neuer bee forgiuen: For theſe are his very words there; *Verily I ſay vnto you, all ſinnes ſhall bee forgiuen vnto the children of men, and blaſphemies, wherewith they blaſpeme: but hee that blaſpemeth againſt the Holy Ghoſt, ſhall neuer haue forgiueneſſe, but is culpable of eternall damnation, Mark.* 3. So likewiſe is that place in *Matthew* of the keyes, expounded in *Iohn* 20. by remitting or retaining of ſins by all the Apoſtles, and not by *Peter* onely.

Now out of this note, that Chriſt is the Head and onely great Sheepheard of his Church, commeth forth many good and fruitfull branches for this whole Church; that is, many good leſſons for vs in doctrine and manners: For if Chriſt be the head of this

this Congregation, then it ſhall bee perpetuall and for euer, becauſe the Head of it is for euer, therefore the body muſt bee ſo alſo. As the Lord promiſeth in *Ieremie*, *Chap.* 31. ſayin; *Thus ſaith the Lord, which gineth the Sunne for a light to the day, and the courſes of the Moone and of the ſtarres a light to the night, which breaketh the ſea when the waues thereof roare: His name is the Lord of hoſts. If theſe ordinances depart out of my ſight* (ſaith the Lord) *then ſhall the ſeed of Iſrael ceaſe from beeing a Nation before me for euer. Thus ſaith the Lord, If the heauens can bee meaſured, or the foundations of the earth bee ſearched out beneath: then will I caſt off all the ſeed of Iſrael, for all that they haue done, ſaith the Lord.*

By the which words the Lord meaneth, that his Church ſhall continue for euer, as the Sunne, Moone, and Starres do, which ſurely is very comfortable to all his, to conſider that they ſhall bee for euer, as their Head is, and haue immortality with him.

Againe, if Chriſt be from the beginning,

ginning, then hee hath had this Church alſo from the beginning: firſt in *Aam*, then in *Abel* and *Sheth*, and ſo forth in *Noah*. And this hee hath and will preſerue, for they are his Members, whom hee loueth and feedeth as a father doth his deere and owne children, *Pſalm.* 103. And if Chriſt bee the head of it, it muſt needes bee holy alſo, as here wee do beleeue.

For how ſhould the Body be vnholy, when the Head is ſo holy? although this holineſſe be not full and perfite here, (for the Church is in a continuall war-fare and fight againſt ſinne and wickedneſſe,) yet it ſhall bee perfited hereafter, when it ſhall bee fully ioyned with her Head in heauen.

In the meane ſeaſon it is called *Holy*, becauſe it contendeth for holineſſe, and becauſe the holineſſe of Chriſt is imputed vnto it: but this is not in it ſelfe: For the Church is taught to pray daily: *Forgiue vs our treſpaſſes: And there is no man with-*

out ſinne that liueth heere in earth. 1. *Ioh.* 1.

Yea, this Church may erre, and hath erred, as euery Member particularly may erre, as *Peter* did in the vocation of the Gentiles, *Acts* 10. And in diſſimulation in eating with the Gentiles, and with-drawing himſelfe from them againe, when *Iames* came to him, and was iuſtly therfore reprehended of Saint *Paul*, *Gal.* 2.

Then if *Peter* erred, ſo notable and ſingular an Apoſtle, others may erre alſo, but yet returne with *Peter*: yea, the whole Church at ſome time haue erred, as all the Apoſtles doubted of Chriſts Reſurrection, and yet they were the Church of Chriſt, and the beſt men, and moſt perfect that were then aliue, *Marke* 16. *verſ.* 14.

This I ſay, to that end, that none ſhould imagine ſuch a perfection in the Church, as the *Anabaptiſts* and others doe, which cannot bee attayned vnto in this life. And therefore becauſe they ſee ſome abuſes, ſome diſſolute

diſſolute perſons, and ſome errours in the Church (which is like a field that hath Corne and Tares in it) they by and by depart from it, and breake and divide the vnity of the Church, by their ignorance and frowardneſſe, not knowing that the Kingdome of heauen (which is the Church) is compared of Chriſt himſelfe to a *Net* caſt into the Sea, that taketh both good and bad fiſhes together in it. *Matthew* 13.

I ſpeake not this to maintaine any thing that is amiſſe, if it may bee reformed by order. For I wiſh all things to bee well, which are out of order in our Church, and I hope God will in his time cut off all diſorders: but I ſpeake it to this end, that none ſhould ſeparate himſelfe from hearing the Word, and receiuing the Sacraments, and from publicke Prayers in the Congregation. If all things in the Miniſtery bee not ſo perfect as euery good man would deſire, and as the word of God requireth it ſhould bee, wee muſt in-

deed contend and indeuour for a perfection, as much as lyeth in vs, which I pray God may bee earneſtly ſought for of euery one in his vocation. But they that are priuate men, muſt helpe with their prayers, their teares and groanings, and muſt ſeeke to further this worke by continuall interceſſion to the Lord, and neuer to leaue off, neither to giue him any reſt, vntill hee repaire, and vntill hee ſet vp *Ieruſalem* the praiſe of the world. And ſo for *Syons* ſake, they muſt not hold their tongue, vntill the righteouſneſſe thereof break forth as a light, and the ſaluation thereof as a burning Lampe. Which God put into the hearts and mindes of them that haue authority in the building and repairing of this ſpirituall Church vnto the Lord.

For Chriſt himſelfe frequented the Temple at *Ieruſalem*, and there taught the people his fathers will, although the high Prieſts, the Scribes, and Phariſies had made it a denne of of Theeues, and wonderfully corrupted

rupted all things in it, both by their doctrine, and alſo by their manners.

Neither did *Paul*, ſeparate himſelfe from the Church of the *Corinthians*, although many abuſes had crept in among them, in ſo much, that ſome denied the Reſurrection, the chiefeſt point one of them in Chriſtianity, yet notwithſtanding all this, hee called it a Church, and the *Corinthians* ſanctified in IESVS CHRIST.

And ſo wee ſee hee did not withdraw himſelfe from them, but vouchſafed them the name of the Church, and goeth about (as wee ſhould all doe,) to bring them to the purity of the Goſpell againe.

Thus much for this point; let vs returne to our purpoſe. Chriſt being the Head of the Church, it ſhall not be hard for vs to diſcerne who are the members of it, and who appertaine vnto the ſame.

This Church is ſaid to bee *Holy*, and the *Communion of Saints:* then all

they that are holy, and ſanctified by the Spirit of IESVS CHRIST, are of the number of this Congreation for if they will be of his Body, they muſt haue from him holineſſe, which hath ſaid: *Be yee holy, for I am holy*: and they ought to reſemble him in their life and conuerſation, in godlineſſe, in integrity, in innocency, and all other Chriſtian vertues.

Wee ſee then how wee ought to endeuour to bee like him, and theſe are the words of S^t. *Iohn*, where that hee ſaith, *Hee that remaineth in him, ought euen ſo to walke, as hee hath walked:* That is, hee muſt be incorporated and ingrafted to the Body of Chriſt, otherwiſe there is no ſaluation for him. *Hee is the true Vine, and wee are the Branches; if wee abide in him, wee bring forth much fruite*, and wee ſhall bee purged to bring forth more fruite: but as the Branch, except it abide in the Vine, dieth and withereth away without any fruite, and is caſt into the fire: ſo is euery one, that is not of the Body of IESVS

svs CHRIST. Let vs therefore indeuour to bee of this Body, for without the Church is no ſaluation; as all perriſhed by the waters, which were not in the Arke of *Noah*, which was a true ſigne and figure of the Church. 1. *Pet.* 3. And as the hand cut off from the body, dyeth, and lacketh life; ſo it is in the myſticall body of the Church, no life without the body of Chriſt: and that is the thing that is meant in theſe places of holy Scripture.

In the thirteenth Chapter of *Ezekiel* the Lord threatneth the falſe Prophets, that his hand ſhould bee vpon them that ſee vanity, and deuine lies, ſaying: *They ſhall not be in the aſſembly of my people, neither ſhall they bee written in the writing houſe of Iſrael, neither ſhall they enter into the land of Iſrael.* Whereby hee excludeth them from his Church.

So it is ſaid in *Ioel* the ſecond, *In Mount Syon and Ieruſalem ſhall be deliuerance, as the Lord hath ſaid.* The like is in *Abdy*: But moſt notable is

that place in the second of the *Actes*, where it is said, that *the Lord added to the Church from day to day, such as should bee saued*: Giuing vs thus much to vnderstand, that vnlesse they bee in the Church, there is no saluation for them.

By this then wee gather, that if they bee the Members of this Church, which beleeue in Christ, and are holy, then the *Turkes* and *Iewes*, which beleeue not in Christ, but persecute him most deadly, are not of the Church, because they are not vnited and ioyned to this Body.

Likewise all the Hereticks, which haue broken the vnity and peace of this Church, some by denying the Humanity of Christ, and some his Diuinity, are not to bee counted Members of CHRIST. Neither they that haue departed from the fellow-ship of the godly and Saints of God, to Anti-christ, can haue any part in this Congregation, or bee heyres of euer-lasting life, vnlesse they

they returne againe with ſpeede to the Church.

Here likewiſe are all Athieſts and vngodly liuers, ſhut out from this Church. For they communicate not with the Saints, either in life or doctrine; neither doe they relieue the poore and afflicted Members of IESVS CHRIST with the bleſſings which God hath beſtowed vpon them: ſo that there is no communion of brotherly loue among them, whereby they ſhould bee knowne to be of this holy Body.

Now that wee know that Chriſt is the Head of this Church, (as is proued) let vs come to the ſecond point, to ſee by what markes and tokens this true Church may bee diſcerned from the falſe and hypocriticall Synagogue of Satan. For this ſtandeth vs greatly in hand to know, other-wiſe wee may bee deceiued in taking the one for the other.

Two ſignes there are whereby the Church of Chriſt is knowne: the one is the *Preaching of the Word of God*

God, contained in the Old and New Teſtament, and is diuided into the Law and Goſpell; ſo that where this word is ſounded out by the Preachers, purely and ſoundly, without mixture and corruption of mans Traditions, and receiued reuerently, there is, no doubt, the Church of Chriſt, as Chriſt himſelfe doth witneſſe: *My Sheepe heare my voyce and follow mee.*

This is the firſt and principall note of the Church, to heare Chriſts word, *Ioh.* 10. and where this word wanteth there can bee no Church. *For Chriſt doth ſanctifie and cleanſe it by the waſhing of water through the Word: Ephe.* 5.

This made the Prophets in old time to be carefull that they brought nothing but the word of God to the people, ſaying: *Heare the word of the Lord. The Mouth of the Lord hath ſpoken*: alwaies they brought the people when they were gon aſtray, to this word and commandement of the Lord.

This

This made Saint *Paul* to say, that *Hee had deliuered no other thing to the Church of the Corinthians, then that hee had receiued of the Lord*, 1. *Cor.* 11. Neither did Christ, when hee sent his Apostles abroad to Preach, giue them liberty to Preach what they list: *But goe and Preach* (saith hee) *teaching them to obserue all things, whatsoeuer I haue commanded you:* restraining them alwaies to his Word, whereby the Church is gathered together: not the word vn-written, which they call vn-written Verities, and the Traditions of the Apostles, and the Church, but the Word written onely. For of the other we haue no certainty; yea, their vn-written Verities, are against the written Verity and word of Christ, which is a thing very absurde.

For the Word written doth allow all meates to be eaten with thankesgiuing without choyce, any apparell to be worne without difference: neither doth it condemne Matrimony in any degree, or estate of persons,

as

as they doe in the Miniſters of the Word.

Now their vn-written Verities do forbid all theſe things, and a great many moe, which are contrary to the Word reueiled.

Well, let vs hold this point diligently, *That the Word truely Preached, is the firſt note to know this Church by:* The other note is the true vſe and adminiſtration of the Sacraments, inſtituted by Chriſt himſelfe, which are two in number: The one is Baptiſme, wherein wee are admitted into fellow-ſhip of this Church of Chriſt, and by the which wee are aſſured of the remiſſion of our ſins by Chriſts bloud, as wee are ſure, that the water doth outwardly waſh the body and ſpots of the fleſh.

This Sacrament doth *Paul* call *The waſhing of the new Birth*: as it is in the fifth of *Titus*, and ſaith that all they that are baptized vnto Chriſt haue put on Chriſt.

Furthermore the Lord IESVS doth not thinke it ſufficient, or enough

enough to admit vs onely into his houſe and family, by this ſigne of Baptiſme, but doth alſo being admitted, feede vs continually with heauenly and ſpirituall food vnto euerlaſting life, which is done with the other Sacrament of his pretious Body and Bloud, called the Communion or the Lords Supper.

So that as the Sheepe-heard doth not onely gather his Sheepe into his Folde or Sheepe-coate, but doth alſo prouide meate for them, and paſture: and as the Maiſter doth not onely entertaine his Seruant into his ſeruice, by giuing him his Liuery Coate and Badge, whereby hee is openly knowne to bee his man, but doth prouide and giue him meate and drinke daily to feede him: ſo ſurely doth the Lord with vs in theſe Sacraments. For by Baptiſme doth hee admit vs to his ſeruice, and by the Supper doth hee feede vs, that wee periſh not with hunger.

So that where wee ſee theſe Sacraments

craments duely adminiſtred, without any inuention of mans wit or braine; the one with the Word and Water, the other with the Word, and Bread, and Wine, without other ſuperſtitions, and additions, there wee may acknowledge the Church of Chriſt to bee preſent, and hee in the midſt of them, according to his word, as hee hath promiſed, *Where two or three are gathered together in my name, I will bee in the middeſt of them*, *Math.* 18.

Now theſe Sacraments are in ſome things vnlike. Concerning the firſt, which is Baptiſme, it is to bee vſed but once of a Chriſtian man or woman, and not often; as the Iewes vſed but once to circumciſe their children, which Circumciſion was a ſigne of our Baptiſme, which wee haue in ſteed of it: ſo this Baptiſme of Infants is not to be iterated. For euen as a man is borne but once, ſo once Baptizing is ſufficient, to ſignifie our new birth in Chriſt.

Therefore they were ouer-ſeene, which would haue it to bee iterated and

and done againe, as Saint *Cyprian* was in that errour.

The other Sacrament muſt bee often vſed of euery Chriſtian man and woman, as the Iewes vſed many times and often, euery yeere to eate the *Paſcall Lambe*, or *Paſſe-ouer*: ſo muſt wee alſo often reſort to the Lords Table, but ſtill with reuerence, repentance, and faith, to eate and feede ſpiritually vpon IESVS CHRIST, his Body and Bloud. For this Sacrament came in the place of the Paſſe-ouer: ſo that as they remembred their comming and deliuery from the bondage and thraldome of *Ægypt* and *Pharaoh*, by this Lambe: In like ſort muſt wee remember by this Sacrament our Redemption, by Chriſt, from the deuill and hell, from the ſlauery of ſinne, whereof the Iewes deliuerance both in *Ægypt* and *Babylon*, were moſt liuely ſignes and figures vnto our eyes, to behold that which Chriſt hath done for vs, in *dying for our ſinnes vpon the Croſſe, that wee might be made righteous*

righteous in him. 1.*Cor.*1. Now the oftner wee remember this which is done, especially in the Communion, the better it is for vs; alwaies remembring this, that wee come thither with examination of our selues, as the Apostle willeth, least wee come to iudgement and condemnation. This then is not to be done at *Easter* onely, as the blinde custome of the Papists was, but at other times also, except they will make it sufficient for a man to eate once in a yeare, to feed his body: wherefore as wee often vse to eate corporall and earthly food to feede the body, which otherwise would starue: So must wee frequent this Supper, which is holy, many times and often to feede our soule, which is more necessary then the feeding of the body: and the meate of the one must bee had, and a great deale sooner then the prouision of the other, I meane of the body, which is but mortall.

These are the outward signes, whereby the Church of Christ may bee

bee knowne from the Temple of Idols.

I am not ignorant that are other signes, as the Holy Ghost, and Faith, which because they are inward, and knowne to God, and euery mans owne conscience, I let them passe, I onely speake here of the visible signes and markes of the Church, whereby it is manifested vnto men, such as the Word and Sacraments bee.

If then these be the signes of true Christians, let vs that are *Englishmen*, vse them diligently, let vs in season and out of season heare the Word, and with reuerence embrace it, and let vs with all confirme it in our hearts, as with a seale, by the reuerent receiuing of the Sacraments of our Lord IESVS CHRIST.

This ground being laid, that the Church is knowne by the word of Christ, and his Sacraments being vsed as hee ordained them, wee cannot acknowledge the Church of *Rome* to be this Catholike Church of

Christ; for she hath not these markes in her for-head. For it is most manifest, that shee hath burned this word of Christ in the fire, and refused it, and in steed of it, set vp the word of man, the Decrees of Popes, and Constitutions of their owne; as the liues of Saints in their Legende, which is full of abhominable lies: they maintaine their owne Traditions aboue this Word, and haue them in greater estimation; so that the neglect of their owne trumpery, as to eate flesh in Lent, or to breake their fasting daies, is more seuerely punished by them, and made a greater matter, then the open contempt of Gods Lawes. For the Adultery of their Priests, Friers, and their Nunnes, was counted but a light matter, and no sinne with them.

Here wee see what all the world may iudge of them; and these things to bee true, experience it selfe doth testifie. And if at any time they gaue the people the Word, which is called of *Paul*, *The Sword of God*, where-

where-with all Christians ought to fight, and therefore should bee common as well to the Laity as the Clergy, as they terme them: If, I say, they gaue it at any time vnto them, yet they gaue it as a sword in the sheath, that is, in the Latine tongue, wherein they vnderstood nothing at all, contrary to the expresse wordes of *Paul*, saying: *That all things should bee done to edification in the Church, and that hee had rather speake fiue words in a knowne tongue, then fiue thousand without the vnderstanding of the people*, 1.*Cor*.14.

I say these men are guilty of the death of the Lords people, which send them out to fight with their enemies, and yet take away their weapons and swords from them, and so leaue them naked and bare to the spoyle of the enemy.

This did the Church of *Rome*, when it first tooke away here with vs the Scriptures and word of God in English from the people, and fed them with toyes and fables of *Beuis*

of *South Hampton* and such like fabulous bookes, which were inuented by the Deuils instruments to keepe the people from reading of the holy Scriptures.

And no maruell if they did so, that is, take away the Word from them; for they knew well enough, that if the people had the Scriptures in their owne tongue, they would quickly see and perceiue their knauery and tretchery, that they so closely vsed in corners. But when they had put out the candle, they played many sluttish parts, and no man saw them, although the Lord then winked not at them, but hath in his good time disclosed them to their shame, his name bee praysed therefore.

Wee see then, that this false Church of *Rome* hath dealt with the Scriptures and the people, as the *Philistins* handled *Samson*, for they put out his eyes, and then they led him whether they would: so the Papists, when they had subtilly put out the

the eyes of the people, in taking from them the light of Gods Word, and the Goſpell of Chriſt, they brought them where they liſted, and made them beleeue what they would. They thought good to be ill, and ill good; they called ſweet ſwore and ſwore ſweete; light darkeneſſe, and darkeneſſe light: and all becauſe they they had not the *Word, which was the true Light vnto their pathes, and a Lanterne vnto their feete, Pſal.* 119.

Then was it altogether thought good and godly to go on pilgrimage to offer to Saints, to pray to them, to haue images in Churches, to beare Candles, to kiſſe the Pax, to goe on Proceſſion, with a thouſand ſuch trumperies, which wee were delighted with, as yong children in toyes and trifles: whereas now wee willingly condemne them, and are aſhamed of thē, becauſe we haue the light, which hath made thē manifeſt, and ſheweth vnto vs, *That wee henceforth be no more children, wauering, and*

carryed about with euery wind of doctrine, by the deceite of men, and with craftineſſe, whereby they lye in waite to deceiue vs: But let vs follow the truth in loue, and in all things grow vp into him, which is the Head, that is Chriſt. Ephſ. 4. ver. 14. and 15.

By theſe things wee ſee, that *Rome* is not the true Church, becauſe it hath forſaken the word of God, whereby the Church is gathered together, as men to battell, by the ſound of a Drumme or Trumpet.

Now as they haue done in the Word in mangling it, ſo haue they in like manner corrupted and altred the true vſe of the Sacraments, both in adding vnto them, and taking away from them, not being contented with the ſimplicity and that order that Chriſt vſed them in.

To Baptiſme haue they added of their owne, Spittle, Creame, and ſalt, with ſuch like traſh: The Cup haue they taken away from the common people, and ſay it was ordained for the Prieſts onely; when as our Sauiour

our Christ said, *Drinke yee all of this: Mat.26.* They say, not all, but the Priests onely; so that when Christ saith one thing, they say another contrary vnto it.

Furthermore, they worship the Bread, and say that it is turned into the body of Christ, and become God, where they commit, both idolatry, in worshipping a creature, as the Bread; and blaspemy, in that they say it is God.

Seeing then they haue not these markes for their Church, let vs see what markes they shew vnto vs.

First, they say that their Vniuersality, or Multitude, is a signe of the *Catholike Church:* but this is vtterly false, confuted both by the testimonies, and authorities of the Scriptures, and also by many examples out of them.

For first, if multitude make the *Catholike Church*, then the Turkes and Pagans shall be the Church, sooner and before the Papists, as the euent doth shew, for they are moe in

number then the Christians, or their pretended Catholikes, which yet I thinke they will not grant to bee the Church.

But they will say, Among the Christians the greatest number are the Church. If this bee so, then said not our Sauiour Christ truely, when hee called his Church a little Flocke, saying: *Feare not little Flocke, for it is your Fathers pleasure, to giue vnto you a Kingdome*, as it is in the 12. of *Luke*. Hee should haue said great Flocke, according to the Papists opinion.

Againe, when one asked our Sauiour Christ, whether there were few that should bee saued: hee answered in effect that it was so, saying: *Striue to enter in at the straight gate, for many I say vnto you, will seeke to enter in, and shall not bee able*, *Luke* 13.

Here Christ saith flatly, that many; that is, the multiude, shall not enter in at heauen gates; which yet notwithstanding, must bee saued, if

the Church, as the Aduerſaries ſay, conſiſt of multitude, for the Church ſhall be ſaued.

Here Chriſt excludeth multitude from his Church and Kingdome, and in the ſeuenth of *Matthew* wee ſhall ſee, that hee maketh paucity and the ſmall number to bee an argument of his Church, quite contrary vnto the blind Papiſts, ſaying: *ſtraight is the gate, and narrow is the way that leadeth vnto Life, and few there bee that finde it.*

Are there few that finde this gate? then there are but few of this Church of Chriſt: Wherefore wee haue the more neede to watch, to ſtriue, and to contend to bee of this ſmall Company; for ſurely, many are called to the Goſpel, but few, and very few are choſen: But let vs ſee the examples of the holy Scripture.

Was not *Noah* onely found righteous with his houſhold before the Lord, when the Floud was brought in vpon the wicked world? *For all*

all flesh had corrupted his way before God. Gen. 6.

Was the greatest multitude in *Sodom* found to bee of this Church of God? Surely if it had beene so, *Sodom* had not beene destroyed. But there were not ten righteous men to be found within it, onely *Lot* with his wife and two daughters, escaped the fire, all the rest were wicked and therefore most fearefully consumed with fire and brimstone from heauen, *Gen.* 19. to make others to feare the like sinnes, as Saint *Peter* saith. 2. *Pet.* 2.

There came but two into the promised land of *Canaan* of all the sixe hundred thousand men, beside women and children, that came out of the land of *Egypt*, and they were *Ioshua* and *Caleb*: the rest iustly perished in the wildernesse, for their vnbeliefe and disobedience.

But let vs see further, when this Church was more encreased in the times that followed.

Was not *Elias* onely against the foure

foure hundred falſe Prophets of *Achab* and *Iezabell*, 3. *Reg.* 18. And did not hee thinke, that there had beene none aliue that appertained vnto the Lord, but hee onely? And although the Lord ſaid vnto him: *That hee had reſerued vnto himſelfe ſeuen thouſand, that had not bowed the knee to the Idoll Baal:* yet, what was that to the multitude and number of the wicked, that were then in Iſrael?

Againe, was not the Kingdome of *Iſrael* farre greater then the Kingdome of *Iuda*? and yet was the true worſhip and ſeruice of the Lord onely with the Iewes in *Ieruſalem*, and not in *Dan* or *Bethel*, where were the Golden Calues of *Ieroboam*?

Was not *Micheas* in his time onely one Prophet that was good, againſt foure hundred lying Prophets of *Achab*? Hee was ouercome there by multitude, and yet hee had onely the truth and word of the Lord on his ſide, 3. *Reg.* 22.

If wee liſt to come neerer the time

time of Christ vnder the Gospell wee shall see the fewest to hold with him.

Was not the whole multitude of the Iewes with the chiefe Scribes, and Pharisies, and High Priests against Christ, and condemned him to death? crying: *Crucifie him, crucifie him, Ioh.19.*

Afterward, in the succession of the Church, wee shall see the Christians to bee the smallest number, *Vniuersallity* then and multitude, is no argument of the *Catholike Church* of Christ: but rather the contrary may be affirmed, the least in number to bee his.

Secondly, they will haue Antiquity to bee a note, and token of this Church: if they will stand to Antiquity, and long prescript and continuance of time, euen here also must they needes fall. For their Masse, with her Reliques, was neuer heard of within the space of fiue hundred yeares at the least after Christ, as a godly and learned man doth

doth auouch vnto them, which if they could proue, hee would haue Subſcribed vnto them: And their Tranſubſtantiation was neuer ſpoken of, before the Councell of *Lateran*: and ſo all their trumpery hath been patched together by Popes and Councels at diuers times. Whereas wee can proue our holy Communion euen from CHRIST and his Apoſtles, vſing it in the ſame order, with Bread and Wine in a knowne tongue, as hee did to his Apoſtles.

If their Maſſe bee of ſuch great Antiquity, as they beare vs in hand, it is great meruaile that the very name of it cannot once bee found or read in the Scriptures: but it is an vnknowne name for an vnknowne thing.

Here wee ſee Antiquity doth confute them, although Antiquity bee not alwaies a good argument to proue a matter by. For if it were, then murder ſhould bee good, which is as ancient as *Cain* the ſecond man

man that was here vpon the earth, *Gen.* 4.

From the first King of Israel, which was *Ieroboam* (after that the Kingdome was diuided in *Salomons* time) vntill the last King of the same Kingdome, which was *Hoshea*, the Golden Calues were stil maintained, which were erected first of all by *Ieroboam*, & continued for the space of three hundred yeares, or thereabout; And yet for all this, was not their religion good, although they receiued it still by Tradition and Custome from their fathers, by the prescript of so many yeares. For the Prophets notwithstanding did still reprehend the Idolatrous and wicked Kings for their superstitious worshipping of these Calues, which they should not haue done, if the argument of our Papists be good, to bring & aleage their fore-fathers, Custome, Traditions, Councels, and Antiquitie: For then *Achab* might haue said vnto *Elias* if this bee true, why dost thou reprehend mee for this worship? I haue receiued

receiued it from the first King *Ieroboam*, and my fathers haue liued and dyed in it, and I haue Antiquity to pleade for mee. But *Elias* knew well enough that this was no argument, and therefore tooke him vp sharpely, as wee may our Papists, although they had their Masses these seuen or eight hundred yeares.

Againe, if Antiquity, or Custom, be a generall rule to confirme a doctrine in Religion, then might the *Pagans* and *Ethnickes* haue alleaged against the Apostles these things, when they came to Preach CHRIST IESVS crucified vnto them, and to alter their olde religion, wherein they had continued so long.

Wee see then that Antiquity fauoureth them not at all; Neither yet can they father their Church and religion, which they haue at *Rome*, vpon the succession and ordinary descent of their Bishops and Popes, seeing truth goeth not by succession and inheritance, but by the grace and mercy of God.

But

But if ſucceſſion of Biſhops, and High-prieſts, as they faine, from *Peter* to this time, doth proue the Church by a lineall deſcent to bee with them: Why then ſhould not the High-prieſts in Chriſts time, as *Annas*, and *Caiaphas*, and *Ananias* in the time of the Apoſtles, bee the true Church? For they had their ſucceſſion from *Aaron* the firſt High-prieſt, ordained by God himſelfe, and might haue obiected this to Chriſt, and did alſo, their lineall deſcent from *Abraham*: and yet they were of the Synagogue of Sathan, and Chriſt doth call them *Blinde Guides*, *Generation of Vipers*, *Hipocrites, and Fooles*: and doth not take them for his Church, but whippeth them all out of it rather.

Wee ſee then, that ſucceſſion is nothing to proue the Church by; for then the Scribes, Phariſies, and High-prieſts ſhould haue beene of the Church in Chriſts time.

They obiect furthermore, a *Generall Conſent* and agreement, to proue the

the Church vnto vs: but wee know that a consent and agreement without God and this Word, is rather a conspiracy then a consent.

But to cut off this visour also, in a word, was not there a generall consent of all the people of the Iewes, with the chiefe Elders also, the Scribes, the Pharisies, the High-priests, with *Herod* and *Pilate*, in the time of Christ, to condemne him, and to crucifie him? For *Luke* reporteth, saying: *Then all the multitude cryed at once, saying; away with him, and deliuer to vs* Barabbas, *and the voyces of them, and of the High-priests preuailed, Luk.* 23. Behold here was a whole and vniuersall consent and agreement, and yet for all that, it was against the truth, euen IESVS CHRIST, the Authour of all Truth.

But doe they agree among themselues? Are they not at variance yet what Purgatory should be? Some appointing it to bee Fire, some Water, some Ice and Snow.

Were not the *Dominican* Fryers againſt the *Franciſcans* about the Conception of the Virgine *Mary* diuided?

Are they agreed about the matter of the Sacrament; ſome holding that Hee is there onely in Quality, ſome in Quality and Quantity too?

Do they agree in the number and order of their Popes and Biſhops? (*Platina* differing from *Euſebius*) ſome appointing more, and ſome leſſe?

Are not Fathers againſt Fathers, and Councels againſt Councels, and Popes againſt Popes? and *Gregory* againſt them all, in the name of the Vniuerſall Biſhop, which hee iuſtly thinketh to bee the name of Anti-Chriſt? And yet ſhall wee thinke they do agree, or that they cannot erre, or that theſe things aboue rehearſed, as Multitude, Antiquity, with Cuſtome, Conſent, Traditions, Succeſſion, Ancient Fathers, Generall Councels, are ſufficient prooſes of the Church to be with them?

Councels

Councels haue erred, and beene contrary one to another; for the Councell of *Constantinople*, ordained that Images should not bee had in the Church; after that the Councell of *Nice* the second erected them, and decreed that they should be had and worshipped.

They also goe about to proue their Church, by the authority of Doctors of the Church: but it is manifest, that they haue all erred, and ben deceiued in some point or other, yea euen of doctrine, so that they are not to bee rules and notes, to know this Church by, for they are but men, and haue now or then, in doctrine, not onely in manners slipped from the truth.

Ireneus, *Victorinus*, and *Lactantius*, subscribed to the opinion of the *Millinaries*, which thought that Christ after the day of Iudgement, should raigne with his for a thousand yeares here vpon earth, being deceiued with the place of *Iohn*, *Reu.* 20. not well vnderstood, whereas hee

doth interprete that thousand yeares, in another place for euer. *Reu.* 22. *Augustine* thought that all children dying without Baptisme, were damned, which is an heresie. *Epiphanius* defendeth that it was a Tradition of the Apostle sixe daies before *Easter*, to eate nothing but bread and salt. *Ierome* condemned the second marriages of men, and counted them all (a thing most absurd and erronious) no better then fornication.

By these things then the Church is not discerned; neither is Glory, Pompe, Honour, Riches, externall Beauty, and outward successe and happinesse, any note of this Church of Christ, as the Papistes will beare vs in hand, by reason of their glistering and glorious Church of *Rome*.

The contrary things are markes of Christs Church, as Pouerty, Affliction, no shew to the eye, or any externall felicity. For Christ hath said, his Church shall bee vnder the Crosse, and not in any Beauty, or Gorgeousnesse,

neſſe to the outward eye of the world.

The Harlot, and Strumpet goeth moſt commonly, better trimmed and decked in apparell, then the honeſt Woman and Matron of an houſe: And ſo is the whoriſh Church of *Rome*, it hath all things for to pleaſe well the out-ward Senſes, and to allure men vnto her.

It hath for the eare her delicate Muſicke, Singing, and Piping, and Organs, and ringing of Bels, and this in exceſſe alſo. It hath for the noſe ſweete ſmels, Frankinſenſe, and ſuch like. For the eyes, it hath to pleaſe them goodly Copes, Croſſes of Siluer and Gold, Pictures of Chriſt, and many Images of Saints, with ſuch like baggage and fooliſh traſh: And for the belly to delight idle Lubbers, and Loiterers with, there was good cheere kept in Abbies, and Monaſteries; but in the meane ſeaſon, what was all this to feede the hungry ſoules? Surely nothing.

The word of Christ was then gone from them; yea, Christ himselfe was shut out with them, and his Mother *Mary* more sought to, more prayed to, and more esteemed then hee himselfe.

Here were all things for the body, and by this they would proue vnto vs, that they were the true Church.

Well, if wee would know the Church, let vs thinke it to be there where two or three are gathered together in Christs name: and how should they bee gathered together without his Word and Commandement? And this agreeth to the saying of S^t. *Augustine*, if they will here admit him. *Hee that will know* (saith he) *which is the true Church of Christ, hee cannot know it by any other meanes, then onely by the Scriptures.*

Wee see here how resolute hee is in this case. *Ex homilia 49. operis imperfecti in Matth.* And againe hee saith, *Christians willing to receiue the stedfastnesse of a true faith, let them flie to nothing but to the Scriptures. Otherwise,*

wise, if they looke vnto other things, they shall bee offended, and perish, not vnderstanding which is the true Church, and so they shall fall into the abhomination of desolation, which standeth in the holy places of the Church.

Now wee may plainly vnderstand what are the signes of the true Church, and what also are the bodies of the Church of Aniti-christ at *Rome*, euen murdering of the Saints of Christ, contempt of the Word and Sacraments, worldly prosperity, with a multitude of ill men, with sword to defend it.

Furthermore, this Church, that it be the better knowne of vs, therefore hath it diuers and sundry names in the Scriptures, lest wee should bee deceiued by the false Church.

It is called the Sheepe-fold of Christ, giuing vs to vnderstand, that those that belong to Christ are gentle as Sheepe, and not cruell as Wolues: *For they shall not hurt nor destroy in all the Mountaine of Holinesse* (saith Esay 11.

(saith the Lord of Hostes) by his Prophet.

This name of the Church excludeth the bloudy Church of *Rome*, for they are as Wolues, and cruell Beastes, deuouring the Sheepe; as well with vs appeared in Queene *Maries* daies, how bloud-thirsty they were, in that the Wolues slew so many of the Sheepe of Christ.

It is called the Spouse of Christ, therefore they that giue themselues to another Head and Husband as the false *Romanes* doe, are not of this Church.

It is also compared and likened to the Moone, because the Church taketh all her light and brightnesse of IESVS CHRIST. the true Sunne of Righteousnesse, as the Moone doth take of the Sunne all her light, which thing the Papistes doe not: for they ascribe not all to Christ, but some things to the Pope, and some to themselues and others. And as the Moone is not alwaies visible being in her Change, so is not this Church

to

to the eye of man, alwaies in a visible shew, as the proud Church of *Rome* is, but hath sometime warre and aduersity, sometime peace and prosperity.

It is, moreouer, like vnto a Ship vpon the Seas, tossed in deed with the waues from one place to another, but yet neuer drowned, because CHRIST IESVS is in it, and holdeth the Sterne with his hand.

These things vnto which the Church is likened, doe very well conuince *Rome* to bee no Church of God at all; for it is alwaies visible to the eye, and in great wealth and prosperity, as *Babylon* was, and so it boasteth of her selfe, as shee did. It neuer at all mourneth, or is in the pit of affliction, as CHRIST said his Church should bee, *Iohn* 16. And as wee reade in *Ezekiel* 9. this Church of *Rome* doth alwaies laugh and reioyce, and neuer feeleth the Rodde, *Which is a token of Bastards, and such Reprobates, and not of Gods Children. Heb.* 12.

This

This true Church of Christ is but one: *For there is but one Mediator, and one Husband, and therefore one Spouse, and one Body*, as *Paul* proueth, *Ephes.* 4. and is called *Vniuersall*, because it is in all parts of the earth, and the *Lord hath of his Church out of all Nations, and Kindred, and Tongues, Reu.* 7. Which Church yet notwithstanding, is diuided into perticular Churches of euery country and Kingdome, whereas they all make but one generall Church, For they are ioyned together in the same Spirit, Faith, Baptisme, and Lord IESVS, which is one Head to them all.

There was a perticular Church in the house of *Philemon*, as *Paul* reporteth in that Epistle, and hee also calleth the *Corinthians* a Church, and others too, vnto whom hee wrote, meaning that they were speciall Churches of this *Vniuersall Church.*

And here the ignorance of the Papistes is seene and manifested, which make that to bee generall and *Catholike*,

Catholike, which is but perticular and ſpeciall. For although their *Rome* were a true Church, yet can it not be termed, by any meanes, *Catholike*; except all the Saints and good men aliue vpon the earth were in it, which cannot bee.

Here then they are deceiued in the word *Catholike*, making that to bee generall, which is but in part ſo. *Paul* did neuer write to any Church, which hee called *Catholike*, for if hee had meant ſo, that *Rome* had beene the *Catholike Church*, when hee wrote vnto it, then could hee not properly haue called *Corinth* a Church at all.

The ſumme of all this that wee haue ſaid hitherto is thus much; that there is an holy Church, whoſe Head is IESVS CHRIST alone, to this end and purpoſe called of God by his Word, that it ſhould glorifie him for his goodneſſe. For looke whatſoeuer our God doth, hee doth it in the behalfe of his Holy Church: For this end doth hee deſtroy ſometimes mighty

mighty Kingdomes, and great Princes, that he might deliuer his Church, and verily for this end doth he keepe and preserue so long, this wicked world, vntill the number of his Elect bee fulfilled.

Hee neuer destroyed any Nation, but it was for his Churches sake. O how great are wee then bound to the goodnesse of this our Christ, which worketh so great things for vs! Shall wee not magnifie his Grace? Shall wee not yeeld him continuall Thankes, and that in the middest of the great Congregation?

Beleeue mee (deere Brethren) we are Elected, Created, Redeemed, Iustified, Sanctified, Preserued daily by his power, and shall bee Glorified in the life to come, with his holy Angels and Saints, that wee should set forth his praise and glory.

And this is that thing, which the blessed Apostle Saint *Peter* doth in his first Epistle the second chapter, so earnestly exhort vs vnto, saying; *To the*

the Church of God, the true Christians of Pontus, Asia, Cappadocia, Galatia, and Bithynia, (and in them to vs all) *you are* (saith hee) *a chosen Generation, a Royall Priest-hood, an holy Nation, a People set at liberty.* 1. Pet. 2. 9.

Marke now (deerely Beloued) the chiefest point, to what ende all these things are done vnto vs: *That yee should* (saith hee) *shew forth the vertues of him that hath called you out of darkenesse, vnto his mervailous Light.* Doe wee now shew forth his goodnesse with Thankes-giuing? then are wee good Christians, and serue to the ende, where-vnto the Lord hath made and created vs.

Are wee not all carefull of this duety, to praise GOD his name daily? Surely wee haue then transgressed, and degenerated from the ende of our Creation and Calling.

The praise of God is such a thing, so high, and so excellent, that if all the Angels in heauen, with their force

ſorce and might, and all men in the earth, with all their ſpeech and eloquence, goe about to ſet it forth and declare it, they ſhall not doe it ſufficiently, and as it deſerueth to bee done. Wee ought then to doe what lyeth in vs, and this thing doth the triumphant Church in heauen, of Angels, and Saints, teach vs, that we ſhould neuer ceaſe to extoll his Name at all times, as they doe, for they cannot ſatisfie themſelues with crying: *Holy, Holy, Holy, is the Lord God of Hoſtes, the whole world is full of his Glory*: As yee may reade in the ſixth Chapter of the Prophet *Eſay*.

And in the fourth chapter of the *Reuelation*, the foure Beaſts and the Elders, ceaſe not day nor night, crying: *Holy, Holy, Holy, Lord God Almighty, which was, which is, and which is to come*.

And yet for all this, wee here in earth can ſatisfie our ſelues, and bee contented to ſet forth his praiſe, either neuer a whit, or elſe ſo negligently

gently, and by ſuch ſtarts, as wee declare wee haue no great loue, and care, thereunto: ſo cold is our zeale in this point, and yet moſt hot in trifles and vanities, appertaining to our pleaſures and profites in this life.

We haue now heard (deerely Beloued) the meaning of this Artticle, concerning the *Catholike Church*, what it is, and who is the Head of it, what Authority it hath, by what ſignes it may bee alwaies knowne from the *Romiſh*, or *falſe Church*.

Wee haue alſo declared, that it is called *Catholike*, becauſe it is not tyed to any Time, Perſons, or Place whatſoeuer, but is diſperſed euery where, as ſeemeth good to the Lord.

Wee haue furthermore ſhewed vnto you, what be the markes of it, and what are the true ſignes of it, and that it conſiſteth not in multitude of people, but in the weight of truth.

Laſt of all, wee haue made manifeſt, to what end the Lord hath gathered a Church together vnto himſelfe

ſelfe here in earth, which is, that hee may bee honoured and glorified in it, accordingly, by their good Workes and Chriſtian conuerſation.

Now let vs giue thankes to IESVS CHRIST, the Head of this Church, in that hee hath vouchſafed to make vs the holy Members of it, which were before, the fire-brands of hell, and a Generations of ſatans brood.

Let vs, moreouer, prayſe his holy Name, for as much as hee doth daily preſerue vs, by his Fatherly Goodneſſe and Diuine Prouidence, in this Sheepe-fold of his, from all Wolues, and rauening Beaſtes, which otherwiſe would cruelly deuoure vs.

And becauſe hee doth feede vs in it with wholeſome and greene Paſtures of his holy Word, and leadeth vs forth to the Waters of Life, and comfort to refreſh our ſoules, let vs not be vnmindfull or vnthankefull to him, for this ſo great a benefite.

Now let vs moſt humbly pray vnto him

him, that hee would vouchsafe to keepe vs in this Church of his vnto the end, lest wee wander and goe astray from it as lost sheepe; and beseech wee him, that he would continue his graces and heauenly promises made vnto vs so liberally in his Gospell, that from day to day, wee may grow in holinesse toward him, as becometh this Church, vntill the time come, that our full redemption from him shall appeare. This God grant vnto vs, not for our sakes, but for Christ Iesus sake, which hath purchased all these things for vs, with the shedding of his most pretious bloud vpon the Crosse for our sinnes. To this IESVS CHRIST, with the Father, and the Holy Ghost, bee rendred all praise and glory, honour, dominion, and thankesgiuing, both now and for euermore. *Amen.*

THE TENTH LECTVRE VPON THE *TENTH ARTICLE of our Christian Faith.*

The Remission of sinnes.

IN the Article going next before, we haue heard what wee haue to beleeue concerning the *Church*, which is the house of *Christ*: Now follow the ornaments and benefites which the Lord in mercy doth and will bestow vpon this house, which are in number three. First, *Remission of sinnes in this life.* Secondly, *Resurrection of our bodies from corruption at the last day of Iudgement.* And thirdly, *Euerlasting happinesse*

happineſſe in the life to come. Theſe benefites are great, and ſo ineſtimable, that wee cannot worthily conceiue of them, beeing couered with fleſh and bloud: and therefore we are the leſſe thankfull then otherwiſe wee ſhould be, if we did, or could deepely conſider of them: for they are ſuch Iewels as the Lord doth onely beſtow vpon his Children, and none elſe; and therefore they are put after the *Church*, and *Communion of Saints*, as things following the ſtate of the Church neceſſarily, for none can haue them, but ſuch as abide in the Church, and are true and liuely members of IESVS CHRIST, ingrafted into his body by faith. The firſt of theſe graces is the remiſſion or forgiueneſſe of all our ſinnes.

The meaning therefore of this Article, for the capacity of the ſimple, in more words, is this; I that am a Chriſtian doe ſtedfaſtly beleeue, that Almighty God hath, doth, and will of his mercy forgiue me all my ſins, both originall and actual, committed

before and after baptisme, *how many and great soeuer they bee*, not for any worke or merit of mine, which am *an vnprofitable seruant*: but for the Sacrifices sake of Christs death and passion, wherein hee is well pleased, by whose righteousnesse, because I am clothed and apparrelled by beleeuing in him vnfeignedly, I am sure and certaine that I am deliuered from euerlasting Death and Hell, *which is the reward of sinne*, *Romans 6.*

Esay 1.

Luke 17

This is the plaine and simple meaning of this Article, and is proued and confirmed vnto vs out of Scriptures, as well of the old as of the new Testament. In the 31 of *Ieremy* wee reade thus, *This shall bee the Couenant that I will make with the house of Israel after those dayes* (saith the Lord) *I will put my law in their inward parts, and write it in their hearts, and I will be their God, and they shall bee my people. For I will forgiue their iniquity, and will remember their sinnes no more.*

So likewise we haue the proofe of this

this in the second Epistle to the *Corinthians, Chap.* 5. *God was in Christ, and reconciled the world vnto himselfe, not imputing their sins vnto them.* And in the second to the *Colossians: Yee which were dead in sinnes, and in the vncircumcision of your flesh, hath he quickned together with him, freely forgiuing you all your trespasses.*

Wee see then this doctrine to bee warranted with the testimonies of the Holy Ghost: so that we need not to doubt any thing at all of it. Seeing then that the first entrance into the house of the Lord, is by putting away all our sinnes; And because we haue nothing to do with GOD, except our offences bee blotted and wiped out of his remembrance, let vs a little I pray you (dearely beloued brethren in Christ) marke what wee haue to consider in this Article for our instruction and edification vnto a godly life.

Wee say here, that wee doe beleeue that there is a *Remission of sinnes*, for the children of God, and seruants

of Christ. The first thing therefore that we ought to learne and beare in minde vpon this Article, is, that we confesse & acknowledge most humbly and meekly all our sinnes before God. For if we say and grant a remission of sinnes, wee must also confesse that wee are sinners, otherwise we cannot at all haue pardon of them.

Secondly, wee must consider by whom this remission doth come vnto vs, and for whose sake it is.

Thirdly, by what meanes wee are made capable and partakers of this so great a benefite.

As concerning the first poynt, it is plaine and euident, that we are all of vs miserable sinners before God, which looketh vpon the hearts of men, and tryeth them: For who can iustly and truly say of himselfe, *My heart is cleane, I am no sinner?* Nay *Salomon* doth tell vs, *that there is not a man that sinneth not*, 1. *King.* 8. *Eccles.* 7. And Saint *Iohn* saith plainly, *that if wee say wee haue no sinne, wee doe but de-*

ceiue

ceiue our ſelues, and there is no truth in vs. We are begotten, conceiued and borne in ſin, we liue and are brought vp in ſinne: and ſhall any man be ſo impudent and ſhameleſſe. as to deny that hee is a ſinner? God forbid. The Apoſtle ſaith, *All men haue ſinned, and are deſtitute of the glory of God, Rom.* 3. But wee need not to go farre for the proofe of this matter: our Sauiour Chriſt hath taught his to ſay daily & hourely euen as long as they liue, *Forgiue vs our ſins or treſpaſſes, Math.* 6. It is therefore a diueliſh pride and preſumption to ſay, whoſoeuer hee be, that hee is no ſinner: for ſurely then Chriſt cannot helpe him; *For he came to ſaue ſinners*: And yet there are ſome in the world, and haue beene alſo, that haue denied this, ſo greatly hath Sathan bewitched them.

Well, if theſe teſtimonies of Scripture did not condemne them ſufficiently, yet I am ſure their owne hearts and conſciences ſome time or other will accuſe them, and their owne mouth witneſſe againſt them.

Iob telleth vs this thing plainly in his booke, *Chap. 9. If I would iuſtifie my ſelfe, my own mouth would condemne me.*

Wee ſee then that wee are all of vs, euen the beſt, wretched ſinners: Now as wee are ſinners, ſo we muſt alſo learne to confeſſe and acknowledge theſe ſinnes, otherwiſe it is to no purpoſe, if a man be a ſinner, and will not confeſſe it.

If a man bee ſicke, and doth not, or will not acknowledge it, hee cannot lightly bee healed of the Phyſitian: for hee will not ſeeke vnto him. Except a man feele his wound, hee will not goe to the Chyrurgian: and vnleſſe a man bee ignorant, and ſeeth the want of his knowledge that hee ought to haue, he will neuer deſire to bee further inſtructed, but continue ſtill in his ignorance and blindneſſe. Who deſireth meate, that is not hungry? or drinke, that is not thirſty? or clothes, that thinketh he hath apparell enough? My meaning is this; It is not enough for a man to thinke he is a ſinner, vnleſſe hee hath an earneſt

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and an effectuall feeling of his ſinnes in his conſcience, and that they are as an heauy and grieuous burden vnto him. Then if hee come to Chriſt, hee ſhall quickely haue remedy for them. *For he came not to call the righteous*, that is, them that thought themſelues righteous, and boaſted of it; for indeed there is none righteous before him: *but hee came to call poore ſinners to repentance.* And this agreeth with that notable ſaying of *Paul*, *that Chriſt Ieſus came into this world to ſaue ſinners, whereof hee confeſſed himſelfe to be chiefe*, 1. *Tim.* 1. There is a notable place concerning this matter in the fourth of *Luke*, where our Sauiour *Chriſt*, entring into the Synagogue of *Nazareth* to read & to preach on the Saboth day, found the place where it was written of him in *Eſay* 61. ſaying, *The Spirit of the Lord is vpon me, becauſe he hath anointed me, that I ſhould preach the Goſpel to the poore: hee hath ſent me, that I ſhould heale the broke-harted, that I ſhould preach deliuerãce to the captiues, and recouering of ſight to the blinde: that*

I should set at liberty them that are bruised, and that I should preach the acceptable yeare of the Lord.

This place doth shewe for whom Christ is sent, and is meet, that is, for the poore, the broken-hearted, the captiues in sin, the blinde in minde, the bruised in prison. If we feele our selues to be such men, Christ is sent vnto vs: otherwise hee is not for vs. And this is the cause that made our Sauiour to keep company most commonly with Publicans and sinners, and such as were infected with great sinnes and offences, as *Mary Magdalen*, and *Mathew*, and *Zacheus*: for these did willingly confesse their sins vnto him, and so he cured them. But on the contrary side hee refused the company of the Scribes and Pharises, the high Priests and Doctors of the law; because, although they were sinners: yea and grieuous sinners too, yet they had an opinion of holinesse and righteousnesse in themselues aboue other men, and iustified themselues before our Sauiour, as wee see in

in the Parable of the Publicane and Pharisie, *that went vp both of them to pray into the Temple, Luk.* 18. These Pharisies our Sauiour said, they had no neede of the Physitian, because they did not acknowledge their infirmity and weakenesse vnto him. *Christ indeed is meate, but for the hungry, Iohn* 6, *Hee is water and drinke, but for the thirsty, Esay*, 55. *Iohn.* 7. *Hee is a refreshing, but for them that are laden and burdened, Math.* 11. Doe wee giue almes at any time to a stout begger, that although hee haue need, yet will not confesse it, and aske his almes gently, acknowledging his pouerty? No more surely will the Lord giue vnto any, spirituall almes, vnlesse we shall humble our selues before him, with true feeling of our pouerty and misery. For verily herein we must all of vs bee like vnto beggers, that, to moue pitty and compassion, shew not the best things they haue, (if they haue any) but the worst, as their ragges, their sores, their pouerty and nakednesse; and this moueth men the

the ſooner to pitty them.

Dearely beloued in Chriſt, the caſe ſtandeth ſo, and no otherwiſe, betweene the Lord and vs. If wee will get any thing, it is by falling downe, and humbling our ſelues, and not by vaunting of any thing that is in vs: *For hee reſiſteth the proud, and giueth grace to the humble and lowly.* Do wee not ſee it by experience? Is not the beſt paſture and meddow-ground in the loweſt places and valleyes, and the moſt barren ground in the higheſt hils and mountaines? So the graces of the Lord reſt in the low ſtomacke & heart, and flye from the high and lofty minde. Let therefore euery hill and mountaine be laid low, *Luke* 3.

A notable example of this meeke and humble confeſſion of our ſinnes, wee haue in the Prophet *Dauid*, who although hee were a King, yet when hee was reprehended and reproued ſharply of the Prhphet *Nathan*, for his adultery and murder, ſaid (without any replying, or checking

king of the Prophet, moſt mildly) *I haue ſinned vnto the Lord.* And therefore hee heard incontinently that ſweete anſwere from the Lord; *The Lord alſo hath put away thy ſinne, thou ſhalt not dye,* 2 *of Kings. the* 12. *Chapter.*

This thing *Dauid* reporteth of himſelfe in the *Pſalm.* 32. *Then I acknowledged my ſinne vnto the Lord, neither hid I mine iniquity: For I thought, I will confeſſe againſt my ſelfe, my wickedneſſe vnto the Lord, and thou forgaueſt the puniſhment of my ſinne.* Looke in the *Pſalme* 51. where hee deſcribeth the ſame more at large.

This leſſon is to bee learned of vs all, that when wee commit ſinne, we ſhould not cloke our ſinne as the hypocrites do.

Looke vpon the poore Publicane, and vpon *Peter*: the one confeſſed them moſt humbly, the other wept for them moſt bitterly. And ſurely ſo did all the good men doe from time to time. How often doe the Prophets, *Eſay* and *Daniel* confeſſe

confesse their sinnes, and the sinnes of the people! Did not *Tobiah* doe the like? and *Paul* himselfe doth in many places confesse with griefe of minde, that hee was a persecuter of the Church of Christ, 1.*Cor.* 15. yea, that hee had the reliques of sinne still abiding in him, *Rom* 7. Yea this confessing and acknowledging of our faults, must sometimes bee made to our neighbour, or brother, if wee haue offended him, and we must, and are commanded to seeke reconciliation at his hands, as our Sauiour saith, *Math* 5. *If thou bring thy gift vnto the Altar, and there remembrest that thy brother hath ought against thee, leaue there thine offering before the Altar, and go thy way, first bee reconciled to thy brother, and then come and offer thy gift.*

And this is that thing that Saint *Iames* meant in his Epistle, chap. 5. *Acknowledge your faults one to another, and pray one for another, that yee may be healed.* Not to, that wee allow any Papisticall shrift, or a vaine confessi-

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on of all our ſinnes in the eare of a Maſſe-monging Prieſt, which can do vs no good, but rather taketh an occaſion himſelfe to bee ill, when hee heareth the lewd deeds of ſome. But wee meane, that an agreement is to bee ſought for, with ſubmiſſion one to another, if any man bee offended.

Neither doth this place of *Iames* proue the Popiſh Confeſſion, as they would haue it: for he ſpeaketh not here of the Prieſt, but of all Chriſtians.

And if ſo bee they will haue this place to proue it, then muſt their Prieſt confeſſe as well his ſinnes to the people, as the people to him: for ſo goe the words of the Text, *One to another acknowledge your faults.* Notwithſtanding if any man feele himſelfe grieued with his ſinnes, & clogged in his minde and conſcience, if then he reſort to his godly and learned Paſtor or preacher in the pariſh, & tell it vnto him, to haue comfort, & his aduice what to doe, he cannot iuſtly for this be reprehended of any,

becauſe it is good and godly. But to number vp all their ſinnes to the Miniſter, as the Papiſts would haue it, no man can doe: *For who knoweth how oft he offendeth?* as *Dauid* ſaith, *Pſalm.* 19. neither is this thing warranted by any authority or example in Scripture.

But to our purpoſe: Wee ſee then by theſe things, that as we are ſinners all ſorts of vs, ſo wee muſt not diſſemble them, if wee truely intend to haue remiſſion of them, but with our whole heart wee ought to confeſſe them vnto the Lord.

And here is to bee noted, that in this Article wee do beleeue and confeſſe a remiſſion or forgiueneſſe of ſinnes, and not a ſatisfaction of vs for our ſinnes, as the aduerſaries teach, that wee muſt ſatisfie for our ſinnes and purchaſe pardons from *Rome* by Money, by Maſſes, and ſuch trumperies, as going on pilgrimage bare foot, by faſting, and lying in haire cloth. Surely if theſe things be added to take away our ſins, then is not the

our Article true, which saith, that there is a free remission of sins, without paying any thing at all of our part, euen as the debter when he hath nothing to pay or discharge his debt, some godly Creditor doth freely forgiue him. Now if hee should pay any thing, or halfe of it, then it is not freely forgiuen, but partly forgiuen, and partly paid: But *Iohn* pronounceth, *That if any man thirst, hee may come and take of the Well of the water of life freely, Reuel.* 20. 22. *Esay* 55.

If wee may take away any of our sinnes by satisfying for them, then all is not due to the bloud of IESVS CHRIST: But *Iohn* saith, *that it is the bloud of* CHRIST, and no other thing, *that doth purge vs from all our sinne.*

Wee with all our merits and good deedes, cannot satisfie Gods wrath and anger conceiued for one of the least of our offences: for the least sin that wee commit, deserueth euerlasting hell fire: and how then can wee satisfie, except we be freely forgiuen?

This *Dauid* well vnderſtood, ſaying; *If thou, O Lord, ſtraightly markeſt iniquities, O Lord, who may ſtand?* But marke what *Dauid* addeth, and it confirmeth our Poſition and purpoſe: *But mercy* (ſaith he) *is with thee, that thou mayeſt be feared, Pſalm.* 130. Hee declareth vnto vs ſufficiently, that we cannot be iuſtified before the moſt pure God, but by forgiueneſſe of ſinnes: and therefore pronounced that man bleſſed that had his ſins forgiuen, not that had ſatisfied for them. Our Sauiour doth teach his to pray in humility, *Forgiue vs our ſinnes*, and not giue vs grace or might to ſatisfie for them. Thus much for the firſt poynt, that if wee will haue pardon of our ſinnes, wee muſt firſt confeſſe and acknowledge them: for what ſhould God forgiue vs, if wee were not ſinners?

The ſecond thing to conſider in this Article, is, to know to whom to come vnto for the forgiueneſſe of ſinnes, and for whoſe ſake they are remitted, otherwiſe to know and beleeue

leeue a remiſſion of ſins, is in vaine: For as it is bootleſſe for a man that is very hungry, to know and beleeue, there is meate in the world, except hee knewe the place, and the man that had it for him, that hee might reſort vnto him: And as it is in vaine to confeſſe thy diſeaſe and ſickneſſe, vnleſſe thou know ſome good Phyſitian who may helpe thee: ſo ſurely it ſhall profite vs nothing at all to know or to confeſſe our ſinnes, if we bee ignorant of the Mediatour that ſhould take them away: yea, if the ſicke perſon ſhould ſeeke out ſuch a Phiſitian, as either could not, or wold not cure him, his labour alſo were vnprofitable, and all one; as if the needy man ſhould goe to one for an almes, that is as needy as hee himſelfe.

Let vs therfore take diligent heed to this, that being ſicke of our ſins in our ſoules, wee go and run to ſuch a cunning Phyſitian, as wee are ſure both can and will for his ability and compaſſion cure and heale our infir-

mities, and hath a ſalue for euery ſore and malady. This cure and phyſicke for all diſeaſes, reſteth not in any creature whatſoeuer; no not in Angels: for they neede a Mediatour to hold them all vp: not in the Saints; for either they are all ſinners, as thoſe aliue here in the earth, or elſe haue beene all ſinners, as they in heauen, and therefore neede a Mediatour as well as wee. There is no creature therefore in this great cure of ſinnes, that can doe vs any good: nay rather we ſhall be worſe & worſe, running to them, as the woman in the Goſpell was with the iſſue of bloud, ſeeking vnto Phyſitians, vntill ſhe came to Chriſt, who cured her immediatly, *Luke.* 8. for hee is onely the good Phyſitian, that came to cure our deadly wounds, *Matthew* 9. Will yee then know who this is, that onely forgiueth ſinnes? Marke what the Holy Ghoſt ſaith, *Iohn* 1. *Behold the Lambe of God that taketh away the ſinnes of the world.* Who is this only Lambe of God, but IESVS CHRIST the

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Sone of God, ſlaine from the beginning of the world for the ſinnes of the people? *For there is but one mediator betweene God and Man, the Man* IESVS CHRIST, 2. *Tim.* 2. *And hee hath giuen himſelfe a ranſome for all.* If this bee ſo, wee may boldly come vnto him at his commandement, eſpecially when hee calleth, *Come vnto mee all yee that labour, and are laden, and I will refreſh you, Math.* 11.

The whole Scriptures both of the new and old Teſtament do propound no other Redeemer vnto vs, then IESVS CHRIST. All the Sacrifices were figures of remiſſion of ſinnes by Chriſt alone: for it was vnpoſſible, (as the Apoſtle ſaith) that the bloud of Goates and Calues ſhould take away ſinne; but yet ſinnes were taken away vnder the law. It remaineth therefore, that they ſhould bee taken away by Chriſt: for *Abraham* reioyced to ſee his day, and ſaw it gladly, *Ioh.* 8. There was but one temple, but one high Prieſt, but one Altar: ſo there is but one Chriſt to men,

to take away ſinnes: for all theſe things were ſhadowes of him.

Hee is the true Temple in whom we muſt pray, the high Prieſt that offereth his body for vs, and the true Altar vpon whom wee muſt offer all our ſacrifices of prayer and thankeſgiuing, if we will haue them to pleaſe God, and bee accepted of him. *We haue* (ſaith the Holy Ghoſt) *an Altar* (meaning Chriſt) *whereof they haue no authority to eate, which ſerue in the Tabernacle*, meaning the vnbeleeuing Iewes. Let vs therfore by him offer the Sacrifice of praiſe alwayes to God, that is, *The fruite of the lippes, which confeſſe his name, Heb.* 13.

Our Sauiour Chriſt, when he ſent forth his Apoſtles to preach, willed them not to preach *Remiſſion of ſinne, but in his name only, Luke* 24. And this doth *Peter* in the *Acts* declare vnto vs, *Chapter* 10. *Through his name euery one that doth beleeue, ſhall haue remiſſion of ſinnes.*

Healings of the body were done & wrought in his name by the Apoſtles,

ſtles, *Acts* 5. and therefore cleanſing and curing of the ſoule, which is by remiſſion of our ſins, is much more to bee looked for at his hands. And as it was in *Ægypt*, in the dearth and famine of corne, none could haue any food of *Pharoah* the King, but by the hands of *Ioſeph*, whom hee had made ouer-ſeer and ruler of the land in his name, (for when they cryed to him for bread, hee ſaid, *Goe yee to Ioſeph, and what hee ſaith to you, doe yee, Geneſ.* 41.) ſo it is now in the famine and dearth of our ſoules for ſpiritual food, wee can haue nothing to feed our hungry ſoules from the King of heauen, but by the means of the true *Ioſeph*, which is IESVS CHRIST, who is ordained of his Father to rule and gouerne all things in his name, ſo that he ſendeth vs vnto his Sonne, when wee aske any thing of him, for in him he is well pleaſed, and for his ſake only, and for no mans elſe doth he beſtow this benefite vpon vs: For God hath indeed giuen life vnto the world, but this life is in his Son, that

all ſhould honour the Sonne, as they honour the Father. And as among the *Iſraelites* none could bee healed, that were ſtung of the fiery ſerpents, but all ſuch as looked vp to the braſen Serpent which *Moſes* made: So it is as certaine, that none can bee deliuered from the ſtinging of the old Serpent, which is the Diuel, but they that looke vp to the Sonne of God on high in heauen, they haue redemption by his bloud; that is, the remiſſion of ſinne, *Epheſians* 1. *There is no other name vnder heauen, wherein wee muſt bee ſaued*, no other foundation, whereupon wee muſt build vp into heauen, no other ſtone that coupleth the building together, no other key that openeth heauen gates vnto vs, but IESVS CHRIST, *Reuelation* 5. *Except therefore we beleeue that it is hee that taketh away all our ſinnes, wee ſhall dye in them, Iohn.* 8. Neither is this doctrine onely confirmed vnto vs by the authority of the word, but alſo by the examples of all the godly. *Dauid* was ignorant of the way of the

the Lord, but to whom doth he goe for knowledge? *Teach mee, O Lord,* (saith hee) *the way of thy statutes, Psal.* 119. Neither shall yee reade, that he went at any time to any other, in that his whole booke of prayers, and thankes-giuings, saue onely to the Lord: hee did knowe well enough, that all other Schoolemaisters were vnlearned and dumbe, and as Idols that could not speake. The woman of *Canaan* went at the first to Christ, to haue her daughter cured. S^t *Paul prayed to the Lord, to haue the messenger of Sathan to depart from him,* 2. *Cor.* 12. Neither can there bee any example brought of any, that euer hee went to any other then to the Lord onely, to haue his sinnes and offences taken away.

By this, that our sins are forgiuen in Christ alone, we learne that we of our selues by nature, are hatefull vnto God, before wee bee reconciled vnto him by the death of his Sonne: so that except he behold and look vpon our sins, in the face and countenance of

of IESVS CHRIST, wee are but cast-awayes.

Wherefore (brethren) let vs looke vnto it, that wee may perswade, not men, but our owne selues, not in tongue and mouth onely, but in heart and deed that we are surely members of Christ. Furthermore we gather by this, that the *Papist*, the *Turke*, the *Iew*, haue all gone astray, for they seeke for remission of sinnes by other meanes then by the death of Christ. The Papist by his satisfactory works of his owne deuice, by pardons from the Pope, when as no man can forgiue sinnes, but God onely: by his praying to Angels, to Saints, whom hee maketh Intercessors, and Mediators to God, and so leaueth the waters of life, CHRIST IESVS, and diggeth such broken pits and Cisternes, as can hold no water at all. I see not therfore how he can haue remission of his sins, seeing he seeketh it elsewhere then in the bloud of Christ, and of Christ alone, for they giue something vnto him, but not all,

all, and so they make him but halfe a Sauiour. But either hee will bee a whole Sauiour vnto them, that hee may haue all the glory and praise, or else hee will bee none at all. Christ cannot abide any thing to be ioyned with him, in the way to saluation and euerlasting life, but hee will bee the onely and whole Sauiour to men.

The *Turke*, that hateth this name of Christ, and goeth not about to haue remission of sinnes by it, can claime no part in the inheritance of the kingdome of Heauen: hee thinketh to be saued by God the Father, when hee honoureth not God the Sonne.

Againe, hee trusteth to his *Alcoran*, and his false Prophet *Mahomet*, and forsaketh the true and euerlasting Prophet, IESVS CHRIST, whom God sent into the world, to giue life vnto it. They can say, *I beleeue in God the Father Almighty*, but they wil not confesse that which followeth of IESVS CHRIST the onely Son of God, and therfore they

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are not vnder the Couenant of grace and ſaluation, but ſtand all accurſed before the liuing Lord, as beeing without Chriſt.

Thirdly, the *Iewes* can haue or looke for no remiſſion of ſinnes, becauſe they haue reiected this Chriſt, and go about to eſtabliſh their owne righteouſneſſe by the workes of the Law, whereas Chriſt is the full end or perfection of the Law, *for righteouſneſſe to euery one that beleeueth*, Rom. 10. They haue a zeale, but not according to knowledge, and thinking to bee ſaued by the Law, they all ſtand accurſed; and alſo accurſed iuſtly by the Law before the Lord: *For curſed* (ſaith hee) *is hee that continueth not in all things that are written in this booke to doe them*, Galatians 3.

They are debters then (without Chriſt) to keepe and performe the whole law perfectly and abſolutely vnto the Lord, which no man can doe: no not they; and therefore (without a Sauiour) they ſtand in a miſerable caſe, euen in the ſtate of

euerlaſting

enerlasting damnation and perdition.

And last of all, the false and hypocriticall Christian, which professeth with his mouth, that he knoweth and beleeueth in Christ, and yet vtterly denyeth him in his whole life and conuersation, can hope for no remission of his sinnes, continuing still (as hee doth) in disobedience, and all kinde of abhominations. But the Lord hath died for sinners, you will say, and great and notorious sinners too. Truth it is, he hath done so; but yet they are such sinners as repent, and are sorry for their former sinnes, they leade not their life in voluntary sinnes, so that they should delight and dwell in sinne: but they continue in the feare of the Lord. Briefly, they are penitent sinners, and not obstinate and wilfull persons, that cannot repent, for whom the Lord hath died. If we feele our selues to be such trembling sinners, the Lord hath a free remission of sinnes for vs, whensoeuer we come vnto him: *for to whom*

whom doth the Lord looke? Euen to him that is poore, and of a contrite Spirit, and trembling at his words. But hee that hardeneth his heart, and goeth on ſtill in his former wickedneſſe, without remorſe of conſcience at all, hee heapeth vp wrath vnto himſelfe againſt the day of wrath, and maketh his ſins ſo heauy vnto himſelfe, that they will preſſe him downe to hell. Theſe men muſt amend their liues, and be heartily ſorry for their ſinnes, not in hypocriſie, as *Pharaoh* was, who ſaid, *I haue ſinned vnto the Lord*; neither in deſperation, as *Iudas*, who repented, but not in faith. But herein let them follow *Dauid* in the old Teſtament, and *Peter* in the New, who repented, and wept moſt bitterly, but yet in hope, and had remiſſion of their ſinnes.

Theſe men by their repentance afterward changed and altered their old liues and conuerſation, their old man with his manners, was put off, and the new man, which after God was created in righteouſneſſe, and

true

true holineſſe, was forthwith put on, and ſo they walked all their dayes afterward in a new life. Many men can ſay now a dayes, *Oh, I now repent, I am ſorry for my ſinnes*; and yet by and by, or the next day, they fall to the ſame, or like ſinnes againe. Shall wee thinke ſuch men repent? Nay verily, they deceiue but themſelues and the world, for God they cannot deceiue. Repentance is in the heart, and not in the mouth; for it is a turning and changing of the minde from ill to good.

As long therefore as we ſee their liues not to be at all changed, we may boldly ſay, they repent not truly, and therefore remiſſion of ſinnes is excluded from them. Hee that repenteth truely, altereth his wicked life, as wee ſee it came to paſſe in *Paul*, who after that hee was called, and repented of his former life, neuer returned againe to perſecute the Church of Chriſt, neither did hee liue as before he did.

Well, to conclude this part, if this

this remiſſion of ſinnes come vnto vs by Chriſt, let vs bee ſure to bee in his loue, let vs not prophane his Holy name by our vile blaſphemies in our mouthes daily, as the wicked doe: *But let euery one that calleth vpon his name, depart from all iniquity*, 2. *Timothy*. 2. *chap*.

The third thing to bee conſidered in this remiſſion of our ſinnes, was (as I ſaid before) the *Meanes* by the which it may be applyed vnto vs, and receiued from IESVS CHRIST the authour of it. For vnleſſe wee alſo knowe this, it is to no purpoſe to knowe the former two poynts. And this may bee made plaine vnto vs by this ſimilitude.

The poore man that is an hungred, although hee know whither to go to ſome rich man or other for his meat and almes, yet except hee vnderſtand what meanes and way to vſe to obtaine this reliefe of the rich man, all is in vaine: For if hee ſhould vſe ſtout and ſturdy words, when hee ought to bee gentle, or if hee ſhould command

command it when he ſhould intreate for it, hee were not like to ſpeede: or if the rich man did offer him meat to bee receiued with the hand, and hee put forth his foule foote to receiue it, it were a very prepoſterous order, and ſuch a thing as might iuſtly cauſe the man to with-drawe his liberality from him: So ſurely the caſe ſtandeth betweene our Lord IESVS CHRIST, the Prince of all heauenly treaſures, and vs poore ſinners and wretches. Albeit wee well perceiue, that hee hath remiſſion of ſinnes for vs, yet wee muſt know the way to pleaſe him, when wee come to haue our ſute obtained. And this way to pleaſe him, and to take the benefite that hee offereth, is onely faith in his name. *For without faith it is vnpoſſible to pleaſe him. For hee that commeth vnto him, muſt beleeue that he is, and that hee is a rewarder of all them that ſeeke him,* as ſaith the Holy Ghoſt in the eleuenth Chapter to the *Hebrues.*

When therefore the Lord IESVS

offereth this great benefite of ſaluation vnto vs in the free remiſſion of our ſinnes, wee muſt not offer out to him our foule feete, that is to ſay, our workes, which are with many ſinnes poluted and defiled: for ſo we might cauſe him to bee angry with vs, and to keepe backe his gratious benefites. But wee muſt as hee hath commanded, and alwayes in the Goſpell requireth, when hee is about to doe vs any good, beleeue onely in him; that is, offer vnto him our hand, that is, true faith, which is a fit thing and inſtrument to receiue his bleſſings. Neither is this our ſaying, but the phraſe and manner of ſpeech in the Scriptures.

Our Sauiour Chriſt did neuer any miracle, or cure vpon the bodyes of men, but hee required faith of them; and they beeing healed, hee alwayes attributed it to the faith and confidence that they had in him, and not to any good worke of theirs.

In the ninth Chapter of the Goſpell after Saint *Matthew*, wee reade there,

there, of a very charitable deede of foure men, that brought one beeing ſicke of the palſie to our Sauiour Chriſt, as hee lay on his bed: but what ſaid our Sauiour concerning this? IESVS *ſeeing their faith, ſaid to the ſicke of the palſie, Sonne, bee of good comfort, thy ſins are forgiuen thee.* You ſee how that the cure of the man is aſcribed to their faith, and not to their good workes.

Likewiſe two blinde men came vnto him to bee healed, crying and ſaying, *O ſonne of Dauid, haue mercie vpon vs.* This verily was a good confeſſion and worke of them, *Mathew* 9. But what ſaith hee vnto them? *Beleeue yee that I am able to doe this? They ſaid, Yes. Then ſaith hee, According to your faith bee it vnto you.*

The Woman that was deliuered from the bloudy Iſſue, heard this of him; *Daughter, bee of good comfort, thy Faith hath made thee whole, Math.* 9.

When hee raiſed vp the Rulers daughter, he required but onely faith

of him, which thing the Papists say, we cānot proue out of the Scripture. In the eighth of *Luke* therefore this word onely is put, to exclude all other things: for (saith hee) *Beleeue onely, and thee shall bee saued.* Now if Christ require this faith in the cure of the externall man; that is, of the body, which is the lesse thing, hee doth much more require it in the healing of the inner man, the soule, which is the greater cure, and of more value. You haue then heard, that faith in Christ cureth the body: heare now also, that Christ requireth faith especially to beleeue in him to euerlasting life.

The Gospel written by Saint *Iohn* is full of this matter almost in euery Chapter. Speaking of Christ, hee saith on this wise; *Hee came among his owne, and his owne receiued him not, but as many as receiued him, to them hee gaue prerogatiue to be the Sonnes of God, euen to them that beleeue in his name, Iohn.* 1.

Againe, *So GOD loued the world, that*

that hee gaue his onely begotten Sonne, that whosoeuer beleeueth in him, should not perish, but haue euerlasting life. Iohn 3. Hee that beleeueth in him, is not condemned, but he that beleeueth not, is condemned already, because hee hath not beleeued in the name of the onely begotten Sonne of God.

In the fifth of *Iohn*, our Sauiour saith, *Verely, verely I say vnto you, hee that heareth my word, and beleeueth him that sent mee, hath euerlasting life, and shall not come into condemnation, but hath passed from death to life.*

The sixth Chapter is full of such godly and comfortable sayings: *I am that bread of life, hee that commeth vnto me, shall neuer hunger, and he that beleeueth in me, shall neuer thirst. Verily, verely I say vnto you, hee that beleeueth in me, hath euerlasting life. These things are written, that yee might beleeue, that* IESVS *is* CHRIST *the Sonne of God, and in beleeuing yee might haue life through his name, Iohn 20.*

It were infinite to recite all the places in Scripture that make for this

matter, and I should bee tedious, if I would rehearse them all. Notable is that place in the sixteenth Chapter of the *Acts of the Apostles*, where the Iaylor demandeth of *Paul* and *Silas*, *what he should doe to be saued*. And they answered forth-with, *Beleeue in the Lord Iesus, and thou shalt bee saued and all thy house.*

I referre them that list to see more places, to the *Acts* 3.10. & 13. *chap. Rom.* 1. 3.4.5.9. 10. 11. *chapters, Ephes.* 2. Out of these words wee gather this doctrine for vs, that all the graces and benefites of Christ are made ours by faith in his bloud, and by faith onely we take hold, and lay hand vpon them: for faith is (as it were) an hand, or mouth open to receiue meate into the soule, and to feede it. Wee must then open our hand and our mouth to receiue him: as *David* saith in his *Psalmes*, speaking in the person of God: *I am the Lord thy God, which haue brought thee out of the land of Egypt, open thy mouth wide, and I will fill it, Psalme* 81.

In

In that place the Lord accuſeth the incredulity of the Iſraelites, that did not open their mouthes in faith, to receiue his benefites in ſuch obedience, as he powreth them out.

Againe, if faith bee the meane to bee made partaker of IESVS CHRIST, and to apply him to vs, to heale our diſeaſes: then on the other ſide, incredulity of man is the ſtoppe or hinderance, that letteth the Lord to powre downe his bleſſings vpon vs.

This lacke of faith doth ſhut vp his beneuolence and good will from vs, ſo that hee cannot open heauen gates vnto vs, and powre vs downe his bleſſing. Of this the Prophets complained in the old time, both *Eſay* and *Ieremy*: *Behold* (ſaith *Eſay*) *the Lords hand is not ſhortened, that it cannot ſaue, neither is his eare heauy, that it cannot heare, but your iniquities haue made a ſeparation betweene you and your God, and your ſinnes haue hid his face from you, that he will not heare, Eſay 59 chap.*

So *Ieremy* in his fifth Chapter:

Your sinnes haue hindered good things from you. And what sinne or iniquity can be greater, or more detestable before the Lord, then the sinne of Incredulity and vnbeliefe, euen the Mother and Fountaine of all other sinnes? This is that which the Euangelist Saint *Matthew* reprehendeth in the *Nazarites*, euen their Incredulity: for when our Sauiour Christ came among them to preach and teach, and to heale them that were sicke, as hee did in other places, they were offended with him, and gaue him iust occasion to say of them, *That a Prophet was not without honour, saue in his owne Countrey, and in his owne house.* Then is it added in the end of the Chapter; *Hee did not many great workes there for their vnbeliefes sake*, *Math.* 13. So likewise our Sauiour Christ saith to the father of the child that was lunatike, considering his want of faith: *If thou couldst* (saith hee) *beleeue, all things were possible to him that beleeueth*, *Marke* 9.

And this is the onely cause that barred

barred the *Israelites* out of the Land of *Canaan*: *For wee see that they could not enter in, because of vnbeliefe*, *Hebrewes* 3. No more shall any enter at all into heauen, which was figured by the holy Land of Promise, which beleeue not: For *Iohn* saith; *That all the vnbeleeuing shall haue their part in the lake that burneth with fire and brimstone, which is the second death*, *Reuelation* 21.

Now when we say, that faith alone in Christ doth apply all his good workes vnto vs, wee doe not speake against good workes, that are done of the godly here in this life, but our meaning is, that our good deeds doe not saue vs, which any man that hath read the Scriptures indifferently, will grant. Wee do not exclude workes in life and manners here before men, but wee exclude them from any part or portion of iustification before the Almighty God, in whose presence nothing is perfect, cleane or pure, no not the *Sun*, nor the *Moone*, nor the *Angels*: but onely the workes

workes of that immaculate and vnspotted Lambe, euen the Man IESVS CHRIST, whose workes are all made ours, and imputed vnto vs, as if we had done them, if wee do but beleeue in him. Good workes must be done of vs for these three causes: First, because *God hath commanded them.* Secondly, because *hee is glorified by them,* as our Sauiour saith, *Matthew* the fifth, *Let your light so shine before men, that they may see your good workes, and glorifie your Father which is in heauen.* Thirdly, they must be done, because they *profite* and *further* our poore neighbours and brethren, the needy members of IESVS CHRIST: and in helping them wee helpe IESVS CHRIST himselfe, *Math.* 25. For so doth he account it as done to himselfe.

You may adde to these a fourth cause, why good workes are to bee done, although they saue vs not, because they shall bee signes and tokens to men of our faith, which is hid and within vs, and shall declare that

that wee are good Christians, euen as the tree is knowne by the fruite: for if we haue no good workes, surely wee haue no good faith, but a Diuels faith, as *Iames* saith, although wee bragge neuer so much of our faith.

This faith doth not saue, but is a dead faith, without any workes. The true faith that wee spake of before, it doth not saue vs, in respect of the worthinesse or dignity of it, but because it doth looke vnto Christ his marke and obiect, and doth apprehend him with his workes. The Papists say, that faith alone cannot iustifie vs, because it is vnperfect, as *Wee* say workes are, which therefore cannot saue vs. But wee must vnderstand, that the reason is not alike: for wee may haue a true and a liuely faith in Christ, although it bee not in euery poynt perfect and absolute. No man can haue a perfect faith in this life: for it doth still increase, and grow in greater measure: but the Children of God, they haue, and may

may haue a true faith cleanſed from hypocriſie and diſſimulation. And this true faith doth iuſtifie euery one that looketh vp to Chriſt, as well as a perfect faith. Faith is likened to an hand, whereby a man doth receiue any thing: Now wee knowe by experience, that one with an vnperfect hand, that either lacketh a finger, or a thumbe, or that hath his hand ſore, or otherwiſe blemiſhed, may as well with his lame hand receiue a good and fine peece of gold from a rich man, for his almes, as one that hath a whole or ſound hand: So may wee receiue from Chriſt, if wee beleeue but a little, as much as a graine of Muſtard-ſeede in quantity, wee may receiue remiſſion of ſinnes, and all other benefites of his death and paſſion, as well as hee that hath a ſtronger faith, and a greater. And nothing ſhall bee vnpoſſible to vs, as Chriſt ſaid to his Diſciples in the like matter, *Math.* 17.

Now *Faith* is ſaid to bee *a firme and a conſtant aſſent of the minde to the words of*

of God, wrought by the motion of the Holy Ghost for the saluation of all the beleeuers. Seeing then so many and excellent things are giuen vnto vs, if wee abide faithfull, and beleeue in the Lord: and seeing furthermore on the contrary part, wee are depriued of all these promises and gifts, if wee haue no faith: it behoueth vs to looke about, and to examine well our selues, our hearts, our consciences, our inward parts and affections, to see whether wee bee in this faith or no, and whether we can vnfainedly perswade our selues before the Lord, that wee haue this true faith in *Iesus Christ*: If wee haue it, let vs continue and abide in it to the end, that wee may bee saued: let vs vse the godly meanes and exercises of Christianity, whereby it may increase and waxe stronger in vs: let vs frequent the hearing of Sermons, and the word of God, in reading it also priuately, and let vs ioyne prayer to the Lord, for this excellent gift of *Faith*.

Likewise, the Sacraments are to

be

bee vſed, which are an increaſing of this faith vnto vs, but with reuerence let vs often vſe them.

Finally, the company and ſociety of the godly ſhall helpe much to this matter. For as faith is gotten by theſe meanes, ſo is it continued in vs, and is loſt, if theſe exerciſes bee away. If any feele himſelfe voyd of faith, let him beſeech the Lord IESVS, the Author of faith, and giuer of it, and ſay with the Apoſtles, *Lord increaſe my Faith*, and let him vſe the wayes that I ſpake of euen now: For *Faith commeth by hearing of the word of God*, which when wee heare, the Holy Ghoſt worketh in vs: yea, the Holy Ghoſt it ſelfe then commeth into our hearts by hearing the word, as it is reported in the *Acts*, that *while Peter ſpake, the Holy Ghoſt fell on all them that heard the word, Acts*, 10.

This Faith is our wedding Garment, and without it wee ſhall bee excluded and ſhut out from the marriage of the Lambe. It is the Oyle which wee muſt alwayes haue in our Lampes

Lampes in a readineſſe, againſt the Bride-groome come at mid-night. As the fire goeth out for lacke of wood, ſo is faith extinguiſhed in vs for lacke of the word of God, and earneſt and hearty prayer, whereby it is maintained.

The Iewes were cut off for their incredulity. Well, wee ſtand yet by faith; let vs take heede, leſt in thinking wee ſtand, wee fall. If the true and naturall Oliues were not ſpared, how ſhall wee eſcape, that are the wilde Oliues, if we prouoke the Lord?

Theſe things, although partly they haue beene touched already, yet they cannot bee ſpoken of too much, ſeeing they are the duties of all Chriſtians, and the commandements of the Lord. This doctrine of faith in Chriſt Ieſus, that wee are iuſtified by it alone, and by it obtaine remiſſion of ſinnes without the workes of the law, is not priuate to ſome, but common to all that doe vnfeignedly beleeue it, whether they bee rich or poore,

poore, Prince or Begger, bond or free, Iew or Gentile, in this countrey or that, all are one in *Christ Iesu*, who is brother to all alike, and there is no respect of persons with God, *Actes* 10. which is a Father alike to all that call vpon him in faith and truth. This as it is ioyfull and comfortable to all, so is it most specially to all them that are afflicted in minde, to them whose calling is but base and abiect in the world, to such whom the world maketh no account of; briefly to all that are in pouerty and misery, forsaken of the world for Christs sake. Neither is this doctrine new or strange, as the aduersaries doe falsely slander it, which say it was neuer heard of before the time of *Luther*. It is not so, this doctrine is as ancient as the Prophets of God are, and all they are witnesses vnto it, and was in the primitiue Church taught of the Apostles. For what else doe wee say, but that we receiue remission of sins through faith in Christs name? And doth not S^t *Peter* in the *Acts*, the 10. chapter

chapter ſay the very ſame, and confirmeth it by the teſtimonies of all the Prophets? Marke his wordes well for they proue our purpoſe, and confirme the three points that wee haue ſet downe in this Article; firſt, *that wee all are ſinners*; ſecondly, *that Chriſt doth forgiue them freely*; and thirdly, that *by faith it is, we lay hold on this remiſſion.*

His words are theſe, euery one of them very effectuall: *To Him* (ſaith hee) meaning Chriſt, of whom hee made that excellent Sermon, going before, vnto the Captaine *Cornelius, giue all the Prophets witneſſe, that through his name, all that beleeue in him, ſhall receiue remiſſion of ſinnes. Peter* doth ſhew that this doctrine which wee teach, is not new or Hereticall, but Catholike, and ſuch as the Prophets themſelues all long agoe did teach, that by faith in Chriſt, euery one that beleeueth, ſhall haue pardon of all his ſinnes, whether they bee committed before or after Baptiſme, whether they bee actuall or

originall; or whether they bee in thought, word, or deed: if wee beleeue ſtedfaſtly, they ſhall all be forgiuen vs for Chriſts ſake.

I ſpeake here nothing of that great and horrible ſinne againſt the holy Ghoſt, which is ir-remiſſible: I hope in in the Lord, wee ſhall neuer haue any thing to doe with it, and therefore I will not entreate of it, or what it is.

Let this be our comfort, that wee that haue any feare of God, any loue to IESVS CHRIST our ſweete Sauiour, any reuerence to heare his bleſſed Word and Goſpell, and to receiue his holy Sacraments: we (I ſay) that haue any motion to theſe things, are farre off from this ſinne, and it ſhall not come neere our dwellings.

You haue heard now (deerely Beloued) what it is wee haue to learne and beare away vpon this Article, what is the meaning of it, what parts of doctrine it doth containe in it.

This Article, and the beliefe of it, is very comfortable; yea, the ioyfulleſt

leſt thing of all others in this life, is to heare of the remiſſion of ſinnes, and that of all, when the leaſt of them is able to plucke vs downe to hell, and there to hold vs in chaines of vtter darkeneſſe for euer and euer, without any hope of recouery, were it not for his mercies in IESVS CHRIST. The Lord doth in deed beſtow daily many good and great bleſſings vpon vs in his mercy, for the which we ought continually to thanke him; but this benefite of the waſhing away of all our ſinnes in Chriſts bloud, doth as farre paſſe and excell them all, as either the Diamond doth the ſtone in the ſtreete; or elſe the pureſt and fineſt gold that may bee, the filthieſt droſſe and durt that can bee found; ſo great a grace is it, in Chriſt freely to haue all our ſinnes wiped out of Gods remembrance.

But now let vs giue as wee (are deepely bound) moſt humble and hearty thankes to God the Father, for ſending IESVS CHRIST, his

Son into the world, to take vpon him our ſinnes, and to beare them all away in his Body, and let vs withall thanke this good and bountifull Sauiour IESVS CHRIST, for vouchſafing to humble himſelfe ſo farre for our ſakes, as to haue our ſinnes imputed vnto him, and to be laid vpon his backe, and to ſuffer the puniſhment due for them all.

And let vs alſo pray both night and day vnto him, to take them away from vs more and more, and to kill this raging ſinne within vs, by the Scepter of his holy Word, and operation of his mighty Spirit, that notwithſtanding ſinne bee in vs, as it ſhall bee to the laſt day, yet it may not raigne in vs, or bee a Tyrant ouer vs, but that wee may mortifie it from time to time, vntill wee come to that ſtate, wherein it ſhall bee cleane put away, and altogether deſtroyed, which will bee when wee ſhall meete together in the ioyfull and happy Reſurrection of our bodies, whereof wee are to ſpeake in the

the Article following. Theſe things the Lord God grant vnto vs all for his Sonnes ſake, to whom with the holy Ghoſt, be rendred all Praiſe and Glory, and Thankeſ-giuing, both now and for euer-more

Amen.

THE ELEVENTH ARTICLE OF OVR *CRISTIAN FAITH*, and the eleuenth Lecture *vpon it, which is:*

The Resurrection of the Body.

IN the fourth part of this our Christian beliefe, which was of the Church, I declared that there were three consequents or benefits annexed vnto it. The first you haue heard, which was the remission of sinnes. Now doth ensue the second, which is the Resurrection, or rising againe of our Flesh and Body.

And this Article doth follow in very

very good and apt order after the former: for as by the first *Adams* sinne and ours, our bodies became mortall and subiect vnto death: so, hauing remission of our sinnes by Christ the second *Adam*, our bodies shall hereafter bee made immortall, and raised from death to an euerlasting, and better life then that which wee should haue had in Paradice, if *Adam* and wee had continued in our state of Innocency. This Resurrection is the repairing and the renuing againe of the whole man to a most blessed and perfect estate of life.

The meaning therefore of this Article is thus much: I that am a Christian, do most certainely beleeue, that not onely my body, but the bodies of all men, that euer haue bene from the beginning of the world to the end of it, shall at the last day of Iudgement, by the power of Christ at his comming, be raysed vp againe (being the same in substance, but not in qualities) whether they bee rotted

in the graue, or burnt in the flaming fire, or consumed of beasts, or drowned in the Sea, and deuoured of fishes, or else of birds. And I moreouer beleeue, that they shall be ioyned to their soules inseparably, at the which resurrection the godly shall haue a full end of all their miseries, and paines here, with full possession of eternall life, and that the wicked and reprobate shall goe into euerlasting hel-fire, which is prepared for the deuill and his Angels.

This is the true sense and meaning of this Article of the resurrection. Now let vs see what good lessons may bee gathered out of it, for our instruction, that wee may the better profite in the way of true godlinesse and Christianity.

Three things are to bee considered in this resurrection. First, that according to the Scriptures, there shall one day be a generall Resurrection of good and bad. Secondly, to what end this shall bee. Thirdly, the consolation and comfort, that wee may reape and

and enioy by this Reſurrection in the applying of it to our owne conſciences. I am not ignorant, how that very many things muſt be repeated here, which haue bene ſpoken of before, both in the Article of Chriſts Reſurrection, which is a plaine confirmation and proofe of this, and alſo in the other Article of his comming againe to Iudgement, which ſhall bee then when this Article ſhall bee fully accompliſhed vnto vs.

Theſe things are ſo incident the one to the other, I meane Chriſts Reſurrection, and his Iudgement, and our Riſing againe, that they cannot bee ſeparated: how-be-it, wee will by Gods grace ſo ſpeake of them all, as they ſhall tend to godly edification, and to the great comfort of all them that doe now in theſe laſt and dangerous daies mourne in *Zyon*. And albe-it ſome places and reaſons ſhall be now brought here, in the proofe of this Article, which haue beene alleaged before: yet it ſhall not bee amiſſe to heare them againe and often,

often, that wee may the better remember them, becauſe wee are all dull in hearing, and forgetfull of good things, ſo fickle is our memory. In the Scriptures both in the Law & in the Prophets, and alſo in the new Teſtament, yee haue the ſame leſſons giuen forth often vnto you, eſpecially in the Pſalmes, where the latter part of the verſe, is either but a repetition, or elſe a more plaine declaration of the former part of the ſentence. Yea, Saint *Paul* himſelfe well vnderſtood this to bee a very profitable and good thing, to heare one leſſon many times, and therefore ſaid to the *Philippians*, *It grieueth mee not to write the ſame things to you, and for you it is a ſure thing*, *chapter* 3. Seeing this is ſo, let vs then come to our purpoſe, which is to proue that there ſhall be a generall reſurrection of all men.

This Article is (I grant) very hard to be beleeued, if wee iudge of it by fleſh and bloud onely, as farre as natural reaſon will extend, but where faith

faith is planted, there reaſon hath no place.

And all the workes of God, if they did not paſſe our reaſon and capacity, then they were not ſo wonderfull, neither ſhould they bee vnſearchable or paſt finding out, which Saint *Paul* the Apoſtle affirmeth, *Romanes* 11. ſaying: *O the deepeneſſe of the riches, both of the wiſedome and knowledge of God!*

Many of the better ſort of the Heathen Philoſophers, as *Plato*, *Ariſtotle*, and *Cicero*, although they were fully perſwaded of the immortality of the ſoule, yet they did neuer ſo as once much dreame, or thinke, of the immortality and reſurrection of the fleſh, which we beare about with vs: So incredible a thing did it ſeeme vnto them. And therefore Saint *Paul* when hee came to *Athens*, and there Preached CHRIST IESVS vnto them, and many other good points of Chriſtianity, and of our faith, they heard him indifferently without any mocking at all: but when hee

ſaid

ſaid and affirmed conſtantly vnto them: *That God had appointed a day, in the which hee will iudge the world in righteouſneſſe, by that man whom hee hath appointed, whereof he hath giuen an aſſurance to all men, in that hee hath raiſed him from the dead: Then they mocked, becauſe they heard of the reſurrection from the dead, Actes* 17. and the 31. *verſe.*

Well, notwithſtanding all this, wee that are Chriſtians, and trained vp in the Schoole of Chriſt our Maiſter, muſt beleeue this point. For ſurely the full perſwaſion of this one Article, comprehendeth many other Articles of our faith: *For if wee riſe not againe, then is not Chriſt riſen: if Chriſt be not riſen, then are wee in our ſinnes,* and ſo the former Article that went before falleth to the ground. But if this be true, then all the other going before are confirmed, and out of doubt. Let vs therefore heare and marke alſo ſome infallible teſtimonies, and authorities of the euerlaſting and true word of God, to build our

our faith vpon in this ſo hard and ſtrange a matter to reaſon, and to cõfirme vs againſt al tentations of ſatan, or of the wicked carnal Athieſts, which will go about to vndermine the verity of this Article.

Wee haue in the third chapter of the booke *Exodus*, a manifeſt proofe of the reſurrection in theſe wordes, where as God ſpeaking to *Moſes*, ſaith on this wiſe; *I am the God of Abraham, the God of Iſaac, and the God of Iacob.* Which wordes are ſo forceable, that our Sauiour Chriſt vſed no other argument againſt the *Saddnces* which denied this Reſurrection: For God cannot bee ſayd to bee the God of *Abraham*, except hee raiſe him againe, and the body bee ioyned to the ſoule. For he calleth not himſelfe the God of *Abrahams* ſoule, but of *Abraham*, meaning the whole man. It is euident therefore that *Abraham* with the reſt of the Fathers, ſhall riſe againe.

Very excellent is the place of *Iob*, in the nineteenth chapter of his booke.

booke. *I know* (saith hee) *that my Redeemer liueth, and hee shall stand the last on the earth, and though after this skinne wormes shall deuoure this body, yet shall I see God in my flesh, whom I my selfe shall see, and my eies shall behold and none other for mee, though my reines are consumed within mee.* Wee see by this, that *Iob* long before vs, or before the new Testament was written, had a full hope of the resurrection, that both body and soule should enioy the presence of God at the last day. *This is written* (as *Paul* saith) *for our instruction, that wee should haue the like hope and assurance, as hee had, in the happy and blessed resurrection of our bodies after death.*

This trust and faith had the Prophet *Dauid* in the sixteenth Psalme, *Thou shalt not leaue my body in the graue, neither shalt thou suffer thy holy one to see corruption.* In the sixe and twentieth of *Esay* we reade thus: *Thy dead men shall liue, euen with my body shall they rise. Awake, and sing yee that dwell in dust, for thy dew is as the dew of herbes*

hearbes, and the earth ſhall caſt out the dead. What can bee ſpoken more plainely for this purpoſe? Likewiſe vnder the viſion of the dry bones, which reuiued and tooke fleſh, the Lord would ſhew vnto *Ezechiel* that hee was able to doe all things, and to bring the people out of captiuity, which were as dry bones then rotten and conſumed. And this was a type of the reſurrection to the houſe of *Iſrael* in their baniſhment, being reſtored to their country againe. That place of *Daniel* in the twelft of his Propheſie is moſt euident: *At that time ſhall* Michael *ſtand vp, the great Prince, which ſtandeth for the children of thy people, and there ſhall bee a time of trouble, ſuch as neuer was ſince there beganne to bee a Nation vnto that ſame time, and at that time thy people ſhall bee deliuered, euery one that ſhall bee written in the booke, and many of them that ſleepe in the duſt of the earth ſhall awake, ſome to euerlaſting life, and ſome to perpetuall ſhame and contempt. And they that be wiſe, ſhall ſhine as the bright-*

neſſe

neſſe of the firmament: and they that turne many to righteouſneſſe, ſhall ſhine as the Starres for euer and euer. Here is ſet forth the riſing of all men, both good and bad, and the glory of the one ſort, and the ſhame and confuſion of the other.

Looke *Matthew* 22. *Marke* 12. *Luke* 20. Our Sauiour Chriſt exhorting rich men to make feaſtes, and to prouide for the poore, ſaid: *That they ſhould be recompenſed in the reſurrection of the Iuſt, Luk.* 14. Where wee may note, that the reſurrection is ſaid to be a recompence & a reward for the Iuſt: and ſurely ſo it is, for otherwiſe the Lord might ſeeme to bee vniuſt, which many times doth not here reward the godly, as he hath promiſed, nor puniſh the vniuſt as hee hath threatned them. And *if wee truſt in Chriſt onely in this life, wee are* (ſaith *Paul*) *of all men moſt miſerable.* Wee hope therefore for another life, and this is in the reſurrection, this is our ioy and comfort: I ſee then no cauſe why men ſhould bee ſo ſorry to die,

and

and depart from this world, ſeeing a better world is kept in ſtore for them. I come to the new Teſtament. In the ſixth of *Iohn* our Sauiour hath a notable place to confirme this matter vnto vs. Our Sauiour in that place ſpeaketh of both the Reſurrections, the one from ſinne in this life in the 25 verſe, *that the dead ſhould heare his voyce*, that is; they that were in minde and faith dead, ſhould now heare his Goſpell, and bee renewed vnto repentance, and ſo liue anew life.

This ſeemed a ſtrange doctrine to the Iewes, and they wondred all at it. Our Sauiour then goes farther with them, and telleth them of more ſtrange things then theſe, ſaying: *Maruell not at this, for the houre ſhall come, in the which all that are in the graues, ſhall heare his voyce, and they ſhall come forth, that haue done good, vnto the reſurrection of life, and they that haue done ill, vnto the reſurrection of condemnation.* *Martha* (a woman) was well perſwaded of this Article,

for ſhee did beleeue that her brother *Lazarus ſhould bee rayſed vp at the laſt day, Iohn.* 11.

Againe, if all Nations ſhall bee gathered together before Chriſt, then all ſhall riſe, that they may bee iudged: otherwiſe he cannot bee ſaid to be the iudge of quicke and dead. Neither doth the remaining of ſome aliue till the latter day hinder this poſition, but that all ſhall riſe: For they that did neuer die, ſhall bee raiſed vp with new bodies, which change ſhall bee as the riſing from the dead, for hauing weake and corruptible bodies, they ſhall bee glorified and made heauenly bodies. If wee conſider the power of God, whereby hee is able to do all things, euen what hee liſt, and greater things then wee can imagine: then this will not ſeeme hard or abſurde vnto vs.

Wee doe beleeeue and confeſſe, that hee is almighty in the firſt Article, and therefore wee muſt needs confeſſe that hee can doe it, as eaſily

as

as hee rayſed vp the Body of Chriſt, wherein hee hath giuen the aſſurance of the whole Church. And hee that made all things of nothing at the firſt by his onely Word, is able alſo now to bring to paſſe that of duſt and earth ſhal bodies be raiſed vp againe. S^t. *Paul* could not be brought from this perſwaſion by any meanes, either by feare or diſpleaſure of the Sadducees, or of *Agrippa*, or *Feſtus*, but hee proteſted, that *he had hope toward God, that the reſurrection of the dead, which did ſeeme an incredible thing vnto them, Acts 26. ſhould bee both of iuſt and vniuſt, Act. 24.* The hope of this reſurrection made S^t. *Paul*, as it ſhould do vs, to do his duty roundly: *For herein* (ſaith hee) *I endeuour my ſelfe to haue alwaies a cleere conſcience toward God, and toward men.* For verily, for this cauſe do many men make ſhip-wrack of faith and conſcience in their actions and affaires of this life, becauſe they haue quite forgotten this day of the reſurrection, wherein an account muſt be giuen, not onely of wicked

deeds and blasphemous words, *But of euery idle word spoken*, as our Sauiour saith, *Math.* 12. If wee would consider, how wee must all stand naked before the high tribunall seate of CHRIST IESVS, it would surely make vs to tremble and to quake euery veine and ioynt in vs, when wee thinke vpon it. The day shall bee fearefull and terrible: I hope there is no man among vs that doubteth of the certainty of this day, although the day and houre it selfe be knowne to no man. And this is to make vs alwaies to be in a readinesse for it. *For it shall come vpon a suddaine*, 1. *Thes.* 5. I should bee long and ouer tedious, and not seeme to write a Lecture to exhort and teach, but rather a Treatise to conuince the aduersary and wicked, if I should reckon vp all the places that here might bee brought for the confirmation of this doctrine. Let these therefore for this time suffice; and if the diligent Reader be disposed to see more, let him reade the 15. chapter of the first Epistle to the

the *Corinthians*, there hee ſhall haue a goodly diſcourſe and handling of this whole matter of ſet purpoſe, *Paul* prouing the reſurrection by many reaſons, both Diuine and Humane, and ſhewing moreouer with what qualities, conditons, and properties the bodies of the faithfull ſhall be raiſed vp: where hee alſo anſwereth the obiections that may be made to the contrary.

I conclude this part with the words of S^t. *Paul* to the *Philippians* the third chapter: *Let our conuerſation bee in heauen, from whence wee looke for the Sauiour, euen the Lord* IESVS CHRIST, *who ſhall change our vile bodies, that it may bee faſhioned like vnto his glorious Body, according to the working whereby hee is able euen to ſubdue all things vnto himſelfe.* In theſe words hee ſheweth, that Gods power is able to doe this, and although our bodies bee vile, they ſhall bee made faire againe: Trees ſeeme to be dead and rotten in the Winter, which in the Spring time come forth moſt flouriſhingly with

their fruite in due ſeaſon; ſo it is in the reſurrection. This made the Fathers ſo carefully to bury the dead with their balmes and odours, knowing they ſhould appeare againe.

Laſt of all I referre you to the 2. *Pet.*7. and *Reu.*20. where this reſurrection is moſt liuely, as in a Table before your eyes, deſcrided. It followeth in the ſecond place, to ſee to what end this great reſurrection ſhall bee.

Wee haue ſeene the efficient and chiefe cauſe of this reſurrection, to bee the power of God mightily working in himſelf. The forme of it is, the ioyning and vniting together of the body & ſoule for euer: and the matter wherein this doth ſtand, is the ſoule and body of man, which muſt bee repaired againe, being once corrupted by ſinne in our firſt Grand-father *Adam*, and alſo in vs his children, ſpringing of the ſame corrupt roote with him.

The finall cauſe why this reſurrection ſhall be, is of two ſorts: the one

one is in the reſpect of the good and godly men, who haue liued here in the feare of the Lord, to his honour and glory: in theſe hee will ſhew his exceeding great mercy, in making them veſſels of honour to ſerue him, whom hee will reward with euerlaſting life, which yet notwithſtanding they haue not of duety deſerued (as the Papiſts ſay) but in mercy doth the Lord beſtow it vpon them.

The other cauſe is in reſpect of the wicked and reprobate, vpon whom the Lord will ſhew his perfect iuſtice againſt ſinne and wickedneſſe, committed of them without repentance. Theſe will hee make veſſels of his wrath, which ſhall burne in them with an vnquenchable fire, without ende and mercy, who becauſe here they haue not beene throughly puniſhed, or ſometimes not all, therefore the full meaſure of their puniſhment is reſerued till that great day, then to be powred out vpon them in fire and brimſtome, in that burning lake continually

which neuer ſhall haue end. For theſe cauſes is this reſurrection (whereof wee ſpeake) ordained.

To ſpeake of the ende for the godly: firſt, ſo it is that the Lord hath promiſed in mercy to reward all his faithfull ſeruants, which commeth not many times to paſſe in this life, therefore there remaineth a life to come to bee ſhewed in the reſurrection of the fleſh. And if all godlineſſe bee ſure to bee recompenſed with a promiſe of a good turne in the life to come (as *Paul* declareth to *Timothy*, the firſt Epiſtle and fourth Chapter) Then out of all doubt very expedient and neceſſary it is, that there ſhould bee a reſurrection.

If any man ſay, the ſoules of the faithfull are rewarded as ſoone as they depart from the body, with this promiſe of life, and therefore they ſeeme not to lacke a reward, although there bee no Reſurrection, and ſo GOD is true of his promiſe.

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I anſwere, that as the bodies of the faithfull while they liued well here, haue bene Temples of the Holy Ghoſt, to ſerue the Lord withall, and as not onely in ſoule, but alſo in body through diuers tentations and perſecutions they haue beene afflicted for Chriſt, and haue ſtill beene vnder the Croſſe, ſo ſurely, they alſo with the ſoule ſhall be glorified and rewarded, according to the things that they haue done.

And to this agree the words of the holy Apoſtle: *Wee muſt all* (ſaith hee) *appeare before the iudgement ſeate of Chriſt, that euery man may receiue the things which are done in his body, according to that hee hath done, whether it bee good or euill*, as it is in the ſecond to the *Corinthians* the 15. Here hee nameth expreſſely the body, otherwiſe the reward were vnperfect, if in one part onely it were beſtowed.

The Lord will not ſuffer the giuing of a cup of cold water to his Saints to go vnrewarded; much more therefore will hee reward thoſe that haue

haue giuen their bodies to be consumed in the flames of fire for his cause and the Gospell: so that if any loose his life for his sake in this world, hee shall finde it in the world to come, with an hundred fold more, with all happinesse and ioy restored vnto him. If wee looke vpon all the Saints that haue beene from time to time, wee shall see that they had no felicity, nor happinesse in this life.

The Epistle to the *Hebrewes* speaking of the excellent faith of the old Patriarkes and ancient Fathers, sheweth vs what was there estate in this life, for their good workes and deeds: *Some were racked and would not bee deliuered, others were tryed by mockings and scourgings, by bands and imprisonment, they were stoned, they were hewen asunder, they were tempted, they were slaine with the sword, they wandered vp and downe in Goates skinnes, and Sheepes skinnes, beeing destitute, afflicted and tormented, wandring in Wildernesses, and Mountaines, and Dennes*

Dennes and Caues of the earth. If wee aſke the end, why they ſuffered and endured ſuch things of the wicked, the ſame Apoſtle doth make vs anſwere: *This they did, that they might receiue a better reſurrection.* And ſurely they beene fooles to endure ſuch torments of body, if the body and ſoule had periſhed in their death and graue, as doe the bodies of bruite beaſtes, without any hope of the reſurrection.

Conſider yee the Apoſtles, how they were rewarded here for their Preaching & godly life: did they not all for the moſt part, in the end ſuffer death and Martyrdome for their labour? how was *Paul* rewarded of the Lord in this life? did hee not whip and ſcourge him when hee receiued him for his ſonne? yes truely. And hee confeſſeth what his whole life was after his conuerſion, nothing but a ſea of troubles and miſeries, fightings without, and terrors within, hunger, and thirſt, cold, nakedneſſe, bands, and pouerty were the rewards

rewards that the Lord gaue him here, insomuch that hee might seeme to bee in worse case after his conuersion to Christ, then before, if hee had iudged of his afflictions by a worldly and carnall eye, and not according to faith, as did carnall *Demas*, and therefore becauſe hee felt miſeries in this life, in Chriſtianity reuolted from *Paul*, and embraced this preſent euill world, 2. *Tim.* 4.

Theſe things made *Paul* to ſay, *That vnleſſe there were a reſurrection, his ſtate had bene moſt miſerable of all others, for what* (ſaith hee) *aduantageth it mee to ſuffer theſe things, if the dead riſe not againe, then let vs eate and drinke, and liue in pleaſure.* So wee ſee the hope of the reſurrection ſtayed him from running into condemnation with the wicked, and hee confeſſed elſewhere, that his Crowne was not here in this life, but was laid vp for him.

And all theſe vexations of the bodies, of ſoules, of mindes, and conſciences of men, is to teach them that

that no bleſſednesse is to bee hoped for in this our vale of misery: but we looke for a Citty to come, whose Builder and Maker is God, seeing wee haue none here that is permanent.

Our Sauiour, when he comforted his Disciples against persecutions to come, when as they should bee mocked, reuiled, taunted, yea and killed for his sake, willed them in that day to bee glad and to reioyce, for their reward was great in heauen. Hee said not in earth, that their mindes might be with-drawne from this life to the euerlasting rest out of this world. And this cannot be but in the resurrection of our bodies.

They that will haue their reward in this life, in short and transitory pleasures of sinne for a season, feasting and sporting themselues in their wantonnesse, and vngodly delights, and are impatient to look and waite for the heauenly promise of ioyes, that shall haue no end, are like vnto the rich man both proud & glut-

tonous

tonous, that fared deliciouſly euery day, and went in purple and ſilke, not regarding the poore eſtate of *Lazarus*, and therefore now in hell receiueth paine and puniſhment endleſſe, which in his life time receiued pleaſure and comfort. But they that with patience, and quiet mindes can take all things in good worth, whether it be ſickeneſſe or pouerty, or ſhame and ignominy, which the Lord here ſendeth to them in this life, for a triall of their faith; and can looke vp vnto the celeſtiall life to come, tarrying the Lords leaſure, theſe men are like to poore *Lazarus*, which in deed in his life time receiued paine, but is now comforted beyond all mans expectation with an euerlaſting comfort, *Luke* 16.

Dauid pronounced them *bleſſed that feare the Lord:* and yet if wee reſpect the preſent time, it doth not ſo appeare to vs, but rather the contrary: for what bleſſednes is here, either in the body, or in the ſoule, if wee ſpeake of a ſound perfect happineſſe,

as

as hee meant it? The ſoule is infected with ſinne, the vnderſtanding is darkned, and the things wee know not are more in number, then the things wee know; ſo that our knowledge which ſhould beautifie and adorne our ſoule is vnperfect; and this not onely in things naturall and ciuill, but alſo in heauenly myſteries, and matters of greateſt weight and importance: ſo that *Paul* might well cry out and ſay, *O mortal man that I am, who ſhal deliuer mee from the body of this death! Rom.7.* No happineſſe therefore in this life of the minde of man, but that which is, is rather a ſhadow and a viſour, then any true ſight of happineſſe. *For it doth not yet appeare what wee ſhall be, although now wee are the ſonnes of God, but this ſhall appeare when Chriſt ſhall come in Glory, Colloſſ.3.* Now if any griefe of minde which is inward, come to the ſoule, then it ſeemeth to bee in hell, and this dolour ſurmounteth all the paſſions and paines of the body.

Let any man conſider the body, and

and hee will say that it cannot bee happy in this life: the diseases and sicknesses of it are so many in number, that they haue passed the Art and skill of the best Physitions to heale them. And if the diseases of the body were away, yet were there calamities a thousand to proue it to be in a very wretched case, as long as it is subiect to sin in this pilgrimage. What crosses are shame to vs, and ignominy, contempt and reproach, which cause many most desperately to hang themselues? What is pouerty with her children? as lacke of friends, meate, and drinke, want of apparel, which is necessary, lodging, and house-roome, with such things? These miseries a man may haue, although hee had health of body, although yet these things bring sickenesse with them commonly. What then are other externall dangers, as the wounding and hurting of our selues, the spoyling of our goods, dangers vpon the land of Theeues, and vpon the Sea of drowning? and

if

if wee escape that, there is danger of vngodly Pirates.

These crosses being laid together, and weighed in the balance of iustice, will counterpoise and ouerweigh all our pleasures that are, or may bee inuented in this life: so great is the heape of miseries in this life. And these troubles that I haue aboue rehearsed, as they are common to all, so especially to the godly, to make them not to bee in loue with this world, seeing the Lord hath reserued the blessed resurrection for them.

Wherefore (deerely Beloued) call now to remembrance the daies that are passed, and consider the Saintes, which after they had receiued light, endured a great fight in afflictions, as our Martyrs did in Queene *Maries* daies, partly while they were made a gazing stocke, both by reproches and afflictions being tossed to and fro, and suffered with ioy the spoyling of their goods. And know you (deere Brethren) that yee haue in heauen a better and a more in-

during ſubſtance then all the gold and ſiluer of Princes. Caſt not away therefore your confidence which hath great recompence of reward in this day of the reſurrection of your bodies: For yee haue neede of patience, that after yee haue done the will of the Lord, yee may receiue the promiſe of eternall life: For yet a very little while, and IESVS CHRIST the Authour of this reſurrection that ſhall come, will come, and will not tarry.

Thus much for the ende of this reſurrection in reſpect of the ſeruants of Chriſt, which then, and not before, ſhall fully be rewarded, and made perfectly bleſſed in euery part, both body and ſoule, wherein they haue ſerued their Lord faithfully, when they were aliue.

Now let vs ſee the end, for the which all the wicked ſhall riſe againe at that day, which alſo ſtandeth with the iuſtice of the Lord, to recompence them after their demerites. As not onely the ſoules of the wicked haue

haue offended their God by their sinfull thoughts and cogitations, but also their bodies haue bene slaues vnto sin, and haue giuen their members ouer to serue vnrighteousnesse: so it standeth with equity, that not onely their mindes and consciences bee tormented, but also their bodies, by the which they here haue wrought all these abhominations, should feele the reward and stipende of sin, which is the euerlasting death, euen the second death of the soule and body together.

This punishment is deferred most commonly in this life, & who is in so good estate, as concerning the body here, as the wicked and such as contemne the Lord: In so much that their prosperity and wealth, haue moued the godly to wonder at the secret iudgements of the Lord in this their case.

This thing moued the Prophet *Habacuk* to cry vnto the Lord for vengeance against the wicked, being troubled with their prosperity and

ſucceſſe. *Wherefore doſt thou looke* (ſaith hee) *vpon the tranſgreſſours, and holdeſt thy tongue, when the wicked deuoureth the man that is more righteous then hee, whereof they reioyce and are glad.* Habb. 1.

This complaint likewiſe made the Prophet *Ieremy* in his time, in the twelfth chapter of his Prophecy, ſaying: *O Lord, if I diſpute with thee, thou art righteous, yet let mee talke with thee of thy iudgements: wherefore doth the way of the vngodly proſper? why are they in wealth that rebelliouſly tranſgreſſe?* Theſe were *Ieremies* wordes concerning the ill men, but he addeth more: *Thou haſt planted them, and they haue taken roote, they grow and bring forth fruite: thou art neere in their mouthes, and farre from their reines.*

Dauid found by experience the like ſucceſſe of the wicked in his daies alſo, and therefore, ſaith that hee fretted at the fooliſh, when hee ſaw the proſperity of the wicked: *For* (ſaith hee) *there are no bands in their death, but they are luſty and ſtrong:*

strong: they are not in trouble as other men, neither are they plagued with other men. Therefore pride is as a chaine vnto them, and cruelty couereth them as with a garment: their eyes ſtand out for fatneſſe: they haue more then heart can wiſh, they are licentious, and ſpeake wickedly of their oppreſſion: they talke presumptuouſly: they ſet their mouth againſt heauen, and their tongue walketh through the earth.

Here you haue a deſcription of their life, and of their proſperity, what the one is, and what the other is alſo; their life is licentious, and yet it goeth well with them for theſe tranſitory goods: But what doth *Dauid* confeſſe of himſelfe, which was the child of God? *Daily* (ſaith hee) *haue I bene puniſhed, and chaſtened euery morning, Pſal. 73.* Seeing this ſtandeth ſo with the wicked, ſhal we not ſay, that they ſhal be puniſhed elſewhere? Yes no doubt, there is a iudgement kept in ſtore for them, where they ſhall be puniſhed, although they haue liued in pleaſure here: otherwiſe the Lord

ſhould not bee iuſt. Looke vpon the 21. chapter of *Iob*, and you ſhall ſee, that long before *Dauid*, hee tooke vp the like complaint, then, when he ſaw the wealth and eaſe in this life of the godleſſe, and contemners of religion.

Wee ſee how the Iewes, the children of God, were ſtill afflicted of their enemies, and kept vnder the rod, when as their perſecutors, the *Aſſyrians*, the *Caldeans*, the *Perſians*, the *Grecians*, the *Romanes*, with the reſt, liued in all wealth, peace, and worldly proſperity. It remayneth therefore, that they one day ſhould feele the reward of ſinne in their bodies which haue ſinned: the which thing ſeldome commeth to effect in this preſent ſtate of life.

The Lord hath ſaid by *Eſay* his Prophet in the 65. chapter. *Behold, my ſeruants ſhall eate, and yee ſhall be hungry: behold my ſeruants ſhall drinke, and yee ſhall be thirſty: behold my ſeruants ſhall reioyce, and yee ſhall be aſhamed: behold, my ſeruants ſhall ſing for ioy of heart, and*

yee

yee shall cry for sorrow of heart, and shall howle for vexation of minde. Although this bee some-what accomplished, euen here vnder the Kingdome of Grace, whereby the godly doe reioyce, and the wicked are somewhat quailed: yet shall it especially bee seene in the Kingdome of Glory, when the Elect shall bee fully set in sure possession of all the ioyes, and the wicked haue full measure of all their deserued punishments.

To end then this matter, the vse of this doctrine is this: seeing the wicked shall bee rewarded seuenfold into their bosome, and shall make and giue an account very straite of all their life, wickedly and vngraciously spent vpon the earth: let vs not fret at them before the time, as *Dauid* counselleth vs, neither let vs enuy their high and so prosperous estate: *For they shall soone bee cut downe like grasse, and shall wither as the greene herbe.* Loe, see their continuance, and to what thing it is likened of the Holy Ghost, *Psal.* 37.

The third thing in this reſurrection, is the cõfort that thereby doth enſue to the godly, when as they thinke and meditate vpon it, which ſurely is very great. For they that are perſwaded in minde of the reſurrection of their bodies, cannot but at the laſt houre of death depart ioyfully and merrily out of this life, yea and deſire this day, as the faithfull and godly do, as *Paul* did: *I deſire* (ſaith he) *to be looſed and be with Chriſt.* The hope and great comfort of the reſurrection made him to pray ſo. But they that are not fully perſwaded of this true Article, die very vnwillingly, and with griefe and ſorrow of minde, thinking they ſhall looſe all pleaſure here, and enioy none in the life to come, as the Epicures and belly-gods do imagine, whoſe liues and ſayings are moſt liuely ſet forth in the ſecond of *Wiſedome*, which chapter I would greatly wiſh to bee read of all men.

Againe, the ſure beliefe of this, doth comfort vs, when we haue here loſt

loſt our deere friends and acquaintance, becauſe one day we ſhall enioy their company againe. So did *Paul* comfort the *Theſſalonians*, *that they ſhould not bee ſorry for them that were dead, as thoſe that haue no hope*, that they ſhould ſee them againe: as the Heathens did, who lamented out of all meaſure for their friends, as in deed hauing no hope at all of the reſurrection, as we ſee it came to paſſe in *Cicero*, who could not bee comforted for the death of his daughter *Tullula*, whom hee loued ſo well, although his friend *Sernius* wrote moſt comfortably vnto him.

The cogitation hereof doth arme vs againſt all perſecutions, to ſuffer all things with a quiet and ioyfull minde, as the Martyrs did endure all kindes of torments in their bodies, becauſe they knew their bodies ſhould be after a more excellent and glorious ſort, reſtored to them againe in another life.

Furthermore, this will cauſe vs to abſtaine from all vnlawfull pleaſures

ſures of the fleſh and of ſinne, conſidering wee ſhall haue pleaſures in the reſurrection without end, and that wee ſhall reape there ioy without wearineſſe, if we faint not here. With this reſurrection did *Iob* comfort himſelfe in his greateſt extremities, ſaying: *I know that my Redeemer liueth, and that I ſhall ſee him in my fleſh, Iob.19.*

This was the comfort of *Paul* in all his perſecutions that he ſuffred for the Goſpell of Chriſt, that the dead ſhould riſe againe, the good to glory, the wicked to ſhame and reproach, *1.Cor.15.*

Our Sauiour Chriſt exhorted rich men in this life, to *giue almes to the poore, becauſe they ſhould bee recompenſed in the reſurrection of the iuſt, Luk.14.* *Eſay* comforted the afflicted Church in his time with hope of the reſurrection, ſaying: *Thy dead ſhall riſe, euen with my body ſhall they riſe, Eſay 26.* And what is elſe the comfort of the godly at this day in ſuch ſorrowfull times, and dange-

rous

rous daies of ſinne, but onely the ſure hope of this bleſſed reſurrection.

This is a comfort to euery godly man; when hee thinketh vpon it. For this day is called the *reſtoring of all things againe to their former perfection*, *Act.* 3. It would greatly reioyce the lame man or creeple, to heare that all his limbes ſhould bee reſtored againe perfectly as they were at the firſt. Likewiſe it would make glad the heart of the naked, to heare that hee ſhould bee clothed with moſt pretious garments of ſilke and gold. And why then ſhould not wee reioyce tenne thouſand times more, to heare that wee ſhall bee reſtored to all integrity of body and ſoule, and clothed with moſt perfect and pure innocency of life for euer and euer? For our comfort, this day is likened to the pleaſant time of Harueſt, wherein the godly ſhall bee gathered into the barne of Chriſt as pure wheat, & the wicked caſt out into the fire, as the vnprofitable chaffe

good

good for nothing *Math.* 13. So that they which sow here in teares, shall there reape in ioy.

This day is also termed by Christ and *Paul*, the day of the redemption of our bodies from all miseries: for they shall be no more sicke, weake, deformed, lame, naked, hungry, thirsty, and that which is the greatest of all, they shall cease from sinning any more, for they shall be like the glorious body of IESVS CHRIST, without spot or blemish. And is not this a singular comfort? The finest body here, is but as Carion in respect of the foulest there. In this day the *righteous shall haue dominion ouer the wicked, Psalme* 49. *Dauid* when hee considered of this day so ioyfull, said: *That his heart did reioyce, because his body should not for euer bee left in the graue. Psal.* 16.

This day is called of *Paul* to *Titus* 2. *The blessed hope*, of the effect which it hath to make vs there all blessed without end in ioy vnspeakeble.

This

This reſurrection, which leadeth vnto euerlaſting life, may well bee likened to the laſt dore, that in the Court or Palace of Kings, leadeth into the Princes priuy Chamber, or the Chamber of Preſence: (for a man can haue no acceſſe thither, vntill hee haue paſſed through many other dores and houſes:) ſo ſurely it is in the life to come. Wee cannot come or enter into the Kingdome of heauen, euen the Priuy Chamber of IESVS CHRIST, and there behold his Preſence; except wee firſt paſſe by many dores in this life, which doe leade vs thither. As for example; wee muſt firſt paſſe by our Election, then by our Creation; thirdly, by our Redemption, wrought by Chriſt vpon the Croſſe; fourthly, by Iuſtification; fifthly, by Sanctification of life; and laſt of all, wee muſt come to the Reſurrection, as the laſt dore, if we will haue our finall Glorification, which is Euerlaſting Life, to behold and inioy the ſweete and louing countenance of the Lord.

Yea

Yea *Paul* goeth further, and ſaith, *that by many tribulations*, (as ſtraite dores and gates, which wring vs) *wee muſt enter into the Kingdome of God.* Needes therefore muſt the reſurrection bee ioyfull, when as it leadeth vs directly to ſuch a palace of pleaſure, as ſhall neuer end, and therefore is called of *Peter: the time of refreſhing, both of body and ſoule, in the preſence of the Lord, Actes* the third.

The holy Apoſtle willed the *Theſſalonians* to comfort themſelues with the ioyfull remembrance of this day. 1. *Theſſ.* 4. For it ſhall be vnto vs as a new birth, or nariuity in all pureneſſe, And if wee ſo celebrate the daies of our birth, wherein wee were borne into a vale of miſery and troubles, how ought wee to celebrate and keepe holy this day, wherein wee ſhall bee exempted from all curſes of this preſent life? This day is termed our marriage day, if wee reioyce here when we are married to a mortall creature, peraduenture to our

our greater paine and trouble then before: Oh (deerely Beloued) how ſhould wee be affected, and what tokens of ioy ought we to ſhew forth, when we ſhall be married to the Son of God CHRIST IESVS for euer in faith and truth, with a band which neuer ſhall bee broken! as the Lord ſpeaketh in *Oſe* 2. chapter, and *Reuel.* 19, In this day ſhall the gates of heauen be ſet wide open vnto vs, which were ſhut vp before, and our bodies ſhall ſo much excel the bodies which wee now beare about vs, as the Sunne doth paſſe and ouercome the Moone in brightneſſe and light. O what a ioy is this to haue our eſtate like vnto the bleſſed Angels of God, moſt pure and diuine creatures.

If this cannot moue vs, I ſee nothing that may doe it. I am ſure this reward ſo moued good *Moſes*, that hee forſooke the Kingdome in *Egypt*, and ſuffered paine with the people of God, to come to this life in the end, *Heb.* 11. Yea, this hope of life

life to come, made *Abraham* to leaue his Country, and to go to the land of *Canaan* as a poore ſtranger, *Gen.* 12. This made *Paul* to go through thicke and thinne in this life, that he might attaine to the reſurrection, when he had ſeene the ioyes and pleaſures, that were ſhewed vnto him in Paradiſe, when hee was taken vp thither, 2. *Cor.* 12. Of this ioy, our Sauiour gaue his Diſciples a taſte in the Mount, when he was tranſ-figured before them; but it was nothing in reſpect of this.

Now as theſe things are moſt comfortable to the godly, to heare that their bodies ſhall be rayſed vp to ſuch glory: So is this day moſt feareſull to the vngodly, which haue here liued a diſſolute life: For they ſhall ſay at that day to the Hils, fall vpon vs, and to the Mountaines couer vs. But this ſhall not preuaile, for they ſhall bee raiſed vp, but to their ſhame and confuſion for euer, as *Daniel* ſaith. *chap.* 12. *They ſhall come forth* (as our Sauiour ſaith) *but to the reſurrection*

resurrection of condemnation, and so to be punished from the presence of the Lord IESVS, with the *Worme of Conscience, which shall neuer leaue to bite them, and with fire which shall not bee quenched:* So shall they perish worthily through their owne corruption, and receiue the wages of vnrighteousnesse, as they which count it pleasure, daily to liue delitiously. These men would willingly wish that this day might neuer be; but it shall come vpon them, and that suddainely, and they shall be taken and snared, and not escape this iudgement. For they must yeeld an account of all their vngodly workes, whereby they haue both displeased the Lord, and euill entreated his Saints here vpon earth.

Thus you haue heard (deerely beloued Brethren) the Treatise of the Resurrection by the Scriptures discoursed.

First how that there is a generall rising of all flesh. Secondly, the ends wherfore it is ordained: and then the

comfortable doctrine, that the godly by this may lay hold on, in all miseries of this life.

Now it remaineth for a finall conclusion, that while wee liue here, wee endeuour to haue our part in the first resurrection with Christ, that we may by this come to the second, and be blessed with him. Let vs therefore giue thankes to our Lord IESVS CHRIST, who is the Resurrection and the Life, in that he hath vouchsafed to giue vnto vs an assurance of it, in his owne person, in that he rose againe from the dead. And let vs likewise pray vnto him, that we may so liue, as wee may be children of this happy Resurrection to life, hauing an effectuall faith, with charity which worketh by loue in vs, that all our actions whatsoeuer, may be seasoned and powdered with it, preparing our selues against this day, with mortifying of our flesh: and seeing wee shall meete so victorious and glorious a Lord, comming in the clouds, let vs purge our selues from all

all filthineſſe of the fleſh and Spirit, for no vncleane thing ſhall enter in with him. God for his Sonnes ſake, giue vs the grace to doe all theſe things: to the which bleſſed and immortall God, with the Son, and the Holy Ghoſt, be rendred all Praiſe, Glory, and Thankeſgiuing, for euermore.

Amen.

THE TWELFTH ARTICLE OF OVR *CRISTIAN FAITH*, and the twelfth Lecture *vpon it, which is:*

The Life Euerlasting.

THis is the laſt Article of our *Chriſtian Faith*, and the laſt & greateſt benefit that God doth beſtow vpon his Church, which is the third benefite of them that follow the Church: for after remiſſion of ſins, & the reſurrection of our bodies, followeth this free gift of life, *which is the end of all our faith*, as Saint

Saint *Peter* calleth it, 1. *Pet.* 1. The resurrection going before giueth a passage vnto this endlesse life: for except that resurrection come, wee cannot fully haue this benefite. As remission of sins by Christ is the greatest gift that God doth bestow vpon his children in this life: so in the world to come, this Euerlasting Life doth so farre surmount all the rest, as the earth in compasse doth passe the bignesse of a Tennis Ball. This Article shall then haue his effect when Christ shall come to iudgement, and not before. For of all the Articles of our Faith, these three onely remaine to be accomplished; the generall Iudgement, the Resurrection, and this Life Euerlasting, which shall all be fulfilled together.

The meaning of this Article is this: I that am a Christian, do stedfastly beleeue, that as I haue already a sure pledge of this life in mee, which is the Holy Ghost working in my heart full hope of it, by the seed of Gods Word: so I shall in the

world to come haue this blessed life most aboundantly powred vpon me, in full measure of all happinesse both in body and also in soule, which shall neuer haue any terme of yeares, but shall continue for euer, as the Lord himselfe doth, without ending, in which state I shall praise the Lord my God, not in part as I did here, and with the dregs of sinne, but without all sinne, neuer ceasing to praise him, *and yet without all wearinesse, Reu.* 21.

As concerning the excellency of this eternall life, if all the tongues of Men and of Angels, were ioyned and vnited together all in one, with all their knowledge and eloquence to expresse it, if they should be about it a thousand thousand yeares, yet notwithstanding, they all shal not be able to expresse and vtter the least part of it, no not the ioy and pleasure of one quarter of an houre; so great, so vnspeakeable, so incomprehensible are the things that the Lord IESVS hath laid vp for all them that loue and serue him. For although

We

we heare this life to be replenished with ioy, happineſſe, and pleaſure, yet theſe things are farre remoued from the capacity of our ſenſes, vntill the day come wherein wee ſhall ſee him as he is, and he reueile his glory vnto vs, euen face to face, that we may ſee him perfectly.

Wherefore the Prophets and Apoſtles, ſeeing this bleſſed Kingdome wherein we ſhall be placed, to be in it ſelfe ineſtimable, and not to be declared, as it is in deed, to giue them a taſte of it, whom they would ſtirre vp to bee in loue with it, They all haue deſcribed it by earthly pleaſures and commodities, which here we make great account of.

So our Sauiour vſed to expreſſe it by an earthly Table of Kings and Princes, furniſhed with all manner of deinties and delicates, to pleaſe both the eye and the taſte of man, ſaying to his Diſciples: *Yee are they which haue continued with mee in my tentations, therefore I appoint you a Kingdome, as my Father hath appointed vnto mee,*

that yee may eate and drinke at my Table in my Kingdome, and sit on seates, and iudge the twelue Tribes of Israel. Luk. 22. Here Christ expressed spirituall things by corporall and earthly blessings. But this wee must thinke: If the Lord God do conteine in himselfe the fulnesse of all felicity and good things, then we, hauing the fruition of the Lord, shall desire nothing besides him. And this is the most great and precious promise that *Peter* speaketh of, which is giuen to vs; *That wee should bee partakers of the Diuine Nature. 2. Pet.* 1. For the Lord shall be glorified in all his Saints, & shall be made marueilous in them that beleeue. If then the Lord God shall communicate and impart with his Elect, his Glory, his Iustice, his Vertue, his Goodnesse; yea, after a sort, shall giue himselfe vnto them, wee may be sure that wee shall haue ioyes infinite, & without end: such indeed as the eie hath not seene, nor the eare heard, nor the tongue can speake nor the heart and minde of man can possibly

possibly conceiue & imagine, which passe all vnderstanding: so that they ought to make vs wonderfully amazed and astonied, when we consider of them, they do so farre exceed our capacity and reach of wit. The excellency of this life may bee seene in these two things: first in the happines of our soule; then in the wel-fare of our body. As touching the soule, it shall bee most happy, for it shall cease to sin, and shall bee wholy ioyned to the Lord in faith and truth, and neuer displease him any more. What a great ioy is this! Againe, the things that thē shall beautifie our soule, shall be most perfect: our Knowledge, our Wisedome, our Vnderstanding, which is here all darkened, shall there bee inlightned with the glory and light of the Lord: all vertues and ornaments of the minde shall abound in vs euen to the full, & euery thing that is vnperfect shall bee then done away, no griefe of minde, no sorrow of heart, no torment of conscience any more, but *peace, ioy,* and *tranquility* for euer.

This

This is the image wherein wee were first created, and shall then be renewed to a more perfect estate of life, then it was in before the fall of *Adam*. Our soule there shall not be enemy to the body, neither shall the Spirit rebell against the flesh, but it shall loue the Lord with all his might. And if the ioy of the minde and soule bee so great here many times in the children of God, that they seeme to be in heauen, what shal it bee there (thinke ye) when it shall bee in full possession of all his delights and spirituall pleasures, euer singing and making sweete melody to the Lord, and yet without any wearinesse at all? For old things are all passed away, and behold, all things shall become new againe, and the things that are there shall be eternal. For Christ shall giue vnto all his eternall life, *Ioh.* 17. This is the happines of the soule.

Now let vs see the blessed estate also of the body, and that shall the better appeare, if we compare it with the

the eſtate that it is in here. Our bodies are now deformed, there they ſhall bee moſt faire and beautifull, yea that which is more, they ſhall be like the glorious and immortall Body of IESVS CHRIST himſelfe. Here the body is many times maymed and vnperfect, there it ſhall be perfect and in his integrity: here it is in ſickeneſſe, in pouerty, in nakedneſſe, in wounds, in ſtripes, in botches, in ſores, and in all vncurable diſeaſes: there ſhall it be whole and all ſound, rich and glorious, clothed with innocency, and neuer able to feele any infirmity any more. For here it is ſowne in diſhonour, in weakeneſſe, in corruption; and there it riſeth in honour, in power, in incorruption and immortality. Here be many things that make it to offend againſt God: there is nothing that ſhall cauſe it to ſinne; it ſhall not, as it did here, luſt againſt the Spirit, but bee at peace and vnity with it: the ſight of it moſt quicke in ſeeing, and very perfect it ſhall bee in all the

ſenſes

ſenſes, in hearing, in ſmelling, in taſting, in handling. It ſhall haue all melody and muſicke to delight the eare, euen Angels ſinging continually: It ſhall haue all ſights and ſhewes to delight & pleaſe the eye, euen the perpetuall preſence of the bleſſed Trinity. All odoriferous ſmels, as it were of muskes, perfumes, flowers, the ſweete incenſe of Praiſe and Thankeſ-giuing, to ſmell delectably in the Noſtrels of the Lord, & ours, ſhall not there be wanting. O what a ioy is this to the body, to haue all things at commandement that may well pleaſe and delight it.

The pleaſures of Kings and Queenes are nothing to thoſe things whereof we ſpeake, yea the pleaſures ſhall be ſo exceeding great, that if all the ioyes & paſtimes of this life were compared vnto them, they ſhould be found to bee but pangues and torments. Yea, the continuance of all our delights here for an hundred yeares, is not like to the bleſſedneſſe of one minute of an houre there, nor worthy

worthy to be likened vnto it. For verily to ſpeake with *Dauid, I had rather be there but for one day, then here a thouſand yeares*, in all the triumphes that Emperours and Kings can make with all their power.

This is then the happineſſe of the Body: Now how great ſhall the bleſſednesſe be, when both the body and the ſoule ſhall be conioyned together, and raigne for euermore! Surely as great as the glory of the Lord is, and his excellent Maieſty, which is infinite: ſo great ſhall this glory of the Saints be.

The loue of this Life, which is Euerlaſting, ſhould make (mee thinkes) Kings and Princes to doe their duties to the Lord, to raigne ouer, and gouerne their Subiects in iuſtice and equity, and not to liue in pleaſures. The reſpect of theſe ioyes ſhould make *Counſellers* to ſpeake the truth boldly & ſincerly, without flattering & diſſimulation to Princes, cõſidering what a reward is laid vp for them in heauen. This ſhould make all

Biſhops,

Biſhops and Miniſters of the Word, to do their duty in reprehending ſin ſtoutly, and in contemning this vaine world, in teaching the flocke without lucre and gaine, ſeeing that *when the great Sheepeheard* IESVS CHRIST *ſhall appeare, they ſhall receiue an incorruptible Crowne of Glory.* 1. *Pet.* 5. Finally, the conſideration of this life, which is for euer, might make euery eſtate and degree in their callings, either high or low, to doe moſt cheerefully their ſeuerall duties to all men, that in the end their part may bee in the heauenly inheritance, which fadeth not away. O that our mindes were erected vp to theſe things, they would not ſo lightly bee carried away to ſinne and wickedneſſe, fearing leaſt wee ſhould leeſe theſe euerlaſting ioyes.

This is the reward that Chriſt hath promiſed to them, that follow him here in the Regeneration, that haue for his names ſake, forſaken Houſes, Brethren, Siſters, Father, Mother, Wife, Children, and Landes, they

they ſhall inherite all things, euen Euerlaſting Life, *Matthew* the nineteenth.

This life ſhall be moſt happy and ioyful, either in repect of the perſons, with whom wee ſhall bee, or elſe in reſpect of the place, which is heauen, the ſeate of God, or in the conſideration of the time, which is for euer. Although wee bee here many times in a good place, yet if our company be not good and honeſt, this can bee no delight to a godly man. Now in heauen wee ſhall haue the glorious fruition of the Father, the Sonne, and the Holy Ghoſt, the ſociety of all the Angels, moſt excellent creatures, the company of the Patriarkes, the Prophets, the Apoſtles, the noble hoſt of Martyrs: briefly, the fellowſhip of all the Elect and Saints of God, that euer haue beene. This cannot bee but an vnſpeakeable delight to vs all, when wee conſider of it.

Secondly, wee ſhall be bleſſed in reſpect of the place, for otherwiſe, if the

the company bee good, and yet the place not correſpondent vnto it in all things, as not being large enough, or ſweete, or glorious, there can be no great delight there: but this place is moſt anſwerable to the company, wide, and large, faire, ſweete, and glorious, euen the heauen of heauens, the ſeat of the Almighty, a place of ioy, a place of comfort, a place of all ſpirituall delectation. S^t. *Iohn* ſeeing it in the Spirit, hath deſcribed it as farre forth as fleſh and bloud can conceiue of it, vnder earthly things. *I ſaw* (ſaith he) *a new heauen and a new earth, and I ſaw the holy Citty new* Ieruſalem, *come downe from God out of heauen, prepared as a Bride trimmed for her Huſband.* *Iohn* compareth the place wherein we ſhall be, to a Citty moſt glorious and excellent, whoſe ſhining was like to a ſtone moſt precious, as a *Iaſper-ſtone* cleare as *Chryſtall*, whoſe wall was great & high, which had 12. gates, & at the gates 12. Angels. The wal of the Citty had 12. foundations, which were garniſhed with al maner of

of pretious ſtones, as *Iaſpers*, *Saphyrs*, *Emeraulds*, and ſuch like; the building of the wall is of *Iaſper*, and the Citty was all of pure gold, like vnto cleare glaſſe. The twelue gates are twelue pearles, and the ſtreet of the Citty is pure gold, as ſhining glaſſe. This Citie hath no need of the Sunne, neither of the Moone to ſhine in it; for the glory of God did light it, and the Lambe is the light of it. The gates of it ſhall not bee ſhut by day, for there ſhall be no night there; there ſhall be no death, no ſorrow, no crying, no paine, for the firſt things are paſſed. There ſhall bee a pure Riuer of water of life, cleare as Chriſtall, and the tree of life bearing twelue manner of fruits. And there ſhall be no more curſe, but Gods ſeruants ſhall reigne there for euermore. This is the place which *Iohn* hath ſhadowed out vnto vs, as well as hee could vnder theſe terreſtriall benefites of gold and ſiluer, and pretious ſtones, whereas in deed it cannot bee deſcribed as it is in it ſelfe, becauſe no man

hath ſeene it, and wee being groſſe and carnall, muſt haue it by carnall and viſible things ſet forth vnto vs.

Thirdly, the excellency of this life is ſeene in the continuance of it, in that, that it neuer decayeth, or waxeth old. If here below wee had all pleaſures and delights both for the Soule and Body; yea although the place we were in, were moſt excellent and glorious, and the company in all reſpects according to our deſires, good, pleaſant and honeſt: yet if theſe things were but for a dayes, or an houres continuance, what great contentation of minde, or recreation for the body might be here, ſeeing wee muſt depart very ſhortly from theſe pleaſures? And then it had beene as good, if they had not beene at all. For all theſe things are like vnto pleaſant muſicke in a ſet of Viols, which when they ceaſe once, (and ceaſe needes muſt euery thing in this life, bee it neuer ſo pleaſant) then is it all one, as if wee had neuer heard this muſicke, ſo ſweete

and

and delectable to our eares, there is no print or token of it left behinde, but all vanisheth away with the very staying of it: *Euen as after the flying of a Bird in the aire, or the passing of a Ship in the Sea, there is no trace found after them, Wisd.* 5.

But (dearly beloued) beleeue me, this life shall haue yeares without end in vnspeakeable ioy, in this so excellent a place, wee shall heare musicke continually, and yet it shall neuer cease, nor wee be weary to heare it. And when wee haue beene there in these delights so long, and so many thousand yeares, as there be either sands in the sea, or grasses vpon the whole face of the earth, or starres in the skye, which all are innumerable to vs: yet then wee shall not come out, or leaue these ioyes, but still it is with vs, as if it were to begin. O the vnspeakeable mercy of the Lord IESVS, that hee hath reserued for those that feare and loue him here! What man therefore is so foolish, so mad, so beastlike in his conuersation, that

will not at all bee moued with these pleasures and ioyes? *For these things*, (as the Angel said to *Iohn*) *are faithfull and true*, and therfore to be beleeued, and they that beleeue them not, their part is in the lake that burneth with fire and brimstone, which is prepared for the vnbeleeuers, *Reuelat.* 21. For from this root of vnbeliefe, proceed all the branches of all other sins and wickednesse whatsoeuer, as lying, stealing, couetousnesse, adultery, and such like. This life, and the dignity of it, the Prophet *Dauid* in two words hath very well expressed in his 16 *Psalme*, the latter end, *Thou wilt* (saith hee) *shew mee the path of life: in thy presence is the fulnesse of ioy, and at thy right hand there are pleasures for euermore.* Here, in fulnesse of ioy and pleasures for euermore, is all happinesse contained. For these ioyes are the greatest that may bee, and their indurance is for euer. Considering these things, ought wee not to say with *Paul*? *I account that the afflictions of this present time, are not worthy of the glory*

glory that shal be shewed vnto vs, Rom. 8. Why alas then (dearly beloued) what a great matter were it, if wee should indure here afflictions all the daies of our life, which cannot bee aboue an hundred yeares at the most, so wee might come in the end to this eternal ioy and glory? *Paul* considered this well, and did so doe. *Wee faint not* (saith he) *but though our outward man perish, yet the inward man is renewed daily.* Marke well the words that follow, and lay them vp in your mindes, and you shal (by the grace of God) profite thereby. For our light affliction, which is but for a moment, causeth vnto vs, a farre most excellent, and an eternall weight of glory, while we looke not on the things which are seene, but on the things which are not seene. *For the things which are seene, are temporall, but the things which are not seene, are eternall,* 2. *Cor.* 4. Shall we then for an houres pleasure here below, loose the euerlasting weight of glory aboue? God forbid we should be so foolish, and so

beſotted with this preſent life. Let this ſaying rather of our Sauiour Chriſt, ſound continually in your eares: *What ſhall it profite a man if hee win the whole world, and looſe his owne ſoule?* And yet we ſee many men do hazard and venture their ſoule, not for the whole world, but for a peece of land, a litle gold or ſiluer, or a litle credite or vaine eſtimation in this world. If the whole earth then will not be able to make a recompence or an exchange to redeeme our ſoules, being once loſt from the fauour of God, how much leſſe then ſhall theſe beggerly things, for which we ſtriue ſo earneſtly, be able to doe it?

Now although this life be yet (as it were) hid from vs, yet it is moſt certaine; both becauſe wee haue a gage of it, which is the Spirit it ſelfe of Chriſt, and alſo, in as much as it is hid in Chriſt, which will keepe it well, and is able to giue it to vs in due time. In the meane ſeaſon, vntill it bee reuealed from heauen, wee need *Faith* to beleeue it aſſuredly, and *Hope* to

to waite for it with patience, which *Hope* neuer maketh a man aſhamed, but alwayes comforteth him, euen in the midſt of troubles of this life, be they neuer ſo great. For wee doe well know, that when hee doth appeare, wee ſhall bee like vnto him, and no man need to doubt, but that there is ſuch a life, although it doth not yet ſeeme ſo to vs: For there is a Sunne, when it is compaſſed in with clouds, and fire is within the aſhes, when it appeareth not to our ſight: ſo there is a life for the godly, although deferred, which Chriſt hath promiſed, and ſpoken of, *Math.* 25. that it ſhall bee giuen to his ſeruants. This *Life Euerlaſting* being ſo deare a thing, and pretious, the Diuell goeth about by all meanes, to defeate vs of it, and to plucke it out of our hands. Therefore *Wee muſt lay hold on it*, as *Paul willed Timothy, and fight the good fight of faith againſt him.* This is our *Crowne which we muſt hold faſt*, that no man bereaue vs of it. For if wee miſſe of life in the end, we miſſe of all, and

if we haue this, we haue and poſſeſſe all things; for all bleſſedneſſe whatſoeuer, is comprehended vnder the name of *Euerlaſting life*. But the beſt comfort for vs, is this, that this life is in the cuſtody of IESVS CHRIST, and we being his ſheepe, no man is able to plucke vs out of his hands: onely this remaineth for vs to looke vnto, that wee abide and continue in his fold. Eternall life beeing the euerlaſting inheritance of the kingdome of heauen, the greateſt treaſure that the Lord hath to beſtowe vpon his ſeruants, no man muſt think that it commeth to him for his good workes ſake, or that he doth deſerue it at Gods hand: this were to preiudice and ouer-throwe the bountifull goodneſſe of the Lord. This benefite is the free gift of God; for although wee deſerue hell and death by our ſin and wickedneſſe, yet wee merit not heauen by our good deedes, but as *Paul* ſaith, *Euerlaſting life is the free gift of God, Rom. 6.* And Chriſt telleth vs, that *this kingdome was prepared for vs*

long

long agoe, euen before the world was made, or we borne, so that we could not step one foote vnto it our selues, when we were not, *Matthew* 25. It is false then that the Aduersaries of Christ, the Papists, haue taught, that we may deserue this life by our good deeds and workes, when as our good deeds are not pure in the sight of the Lord. Indeede, if our good workes were either perfect, or as many as God commandeth; or if they were our owne, and not Gods gifts in vs; or if (last of all) wee were not bound of duety and by right to doe them, then might wee with our owne good workes deserue heauen: but our deeds are vnperfect, they are not our owne, of duety must wee doe them, therefore they deserue nothing as of duty from the Lord. I grant that euerlasting life is called by our Sauiour, *a Reward*, but a reward is not of desert or merit, but of curtesie. A *Nobleman* may reward his *Tenant* for a thing not worth a shilling, by such a gift as is worth twenty shillings:

shall

ſhall hee therefore ſay, that is the poore man, that, becauſe he hath his reward, he hath deſerued it? If he do ſo, he doth very vnthankfully. When the ſeruant hath done his duety, can hee claime any thing of his maiſter by merit? *I trow no*, ſaith our Sauiour Chriſt, *Luke.* 17. Neither doth the maiſter thanke him: So we, if wee had done all things commanded vnto vs (as wee are farre from performing the leaſt of them) yet we are vnprofitable ſeruants: and what doth an vnprofitable ſeruant deſerue at the Lords hands? Surely not the kingdome of heauen: if hee deſerue any thing, it is ſtripes. Let vs not therefore thinke, that we can deſerue ought at Gods hands, or gratifie and pleaſure him, ſo that hee ſhould bee beholding to vs. This is a very Diueliſh opinion. Chriſt hath deſerued at Gods hands, all things neceſſary for vs: therefore if wee be in Chriſt, we ſhall haue all things wee can deſire. The land of *Canaan*, which was but a type and figure of heauen, the

Iewes

Iewes could not get by their owne righteousnesse, but onely by the free promise of God in mercy made vnto them. It seemeth they had some opinion of their owne deseruings, as the Papists haue now, and therfore *Moses* gaue them often-times in charge, to atribute all to the fauour of the *Lord*, and not to their good workes, as appeareth in the 7. 8. and 9. of *Deuteronomy*, but especially in the 9. *Chapter*, whereas hee saith; *Heare O Israel, thou shalt passe ouer Iorden this day, to go in and possesse Nations greater and mightier then thy selfe, and Cities great and walled vp to heauen. A people great and tall, euen the Children of the Anakims, whom thou knowest, and of whom thou hast heard say, Who can stand before the children of Anak? Vnderstand therefore, that this day the Lord thy God is hee, which goeth ouer before thee, as a consuming fire, he shal destroy them, and he shal bring them downe before thy face: So thou shalt cast them out, and destroy them suddenly, as the Lord hath said vnto thee. Speak not thou in thy heart, after that the Lord*

Lord thy God hath cast them out before thee, saying, For my righteousnesse hath the Lord brought mee in to possesse this land: but for the wickednesse of these nations the Lord hath cast them out before thee. For thou entrest not in to inherit their land for thy righteousnesse, or for thy vpright heart, but for the wickednesse of these nations the Lord thy God doth cast them out before thee, and that hee might performe the word which the Lord thy God sware vnto thy fathers, Abraham, Isaac, and Iacob. Vnderstand therfore that the Lord thy God giueth thee not this good land to possesse it for thy righteousnesse, for thou art a stiffe-necked people.

Thus you see how in many words, the Lord throweth downe all their worthinesse, and extolleth his onely goodnesse towards them. Now if they were not able to get & purchase this temporall land of the earth: how shall wee get heauen? And if a man cannot build an house and finish it, *Except the Lord build it, Psalm.* 127. How can any man build an house for himselfe in heauen? The Israelites were

were taught to say, that *their aboundance in meat and drinke, and other blessings of this life, came from the Lord, and not from their owne power and strength, Deut. 8. vers. 17.* And shall we be so iniurious to God, so vnthankefull to Christ, so presumptuous against the Holy Ghoſt, as to say, we haue gotten to our selues *euerlasting life*? God forbid that this foolishnesse should enter into the heart of any man. Seeing then all these small things come not for our owne deserts vnto vs, but for his Christs sake, much more must we ascribe to his goodnsse this great benefite of *life euerlasting*.

As concerning this life to come, to aske, as many doe, fondly and curiously, rather then godlily, whether we shall know one another, or whether wee shall bee alike in degree: I thinke these questions bee such as S^t *Paul willeth vs to eschew, & put away far from vs.* This is certaine, our knowledge there shall be most perfect and absolute: for thē shal I know as I am known, & no ignorance of any thing

that

that is neceſſary ſhall be in vs, and euery man ſhall bee contented, and haue his full ioy in all meaſure of his quantity, ſo that the leaſt pinte pot ſhall be as full for his meaſure, as the greateſt tun is with his quantity. *All men there ſhall haue fulneſſe of ioy, Pſal.* 16. The Lord ſend vs thither, and we will bee content with the loweſt roome, as *Dauid* profeſſed of himſelfe. The beſt queſtion for all to aſke, eſpecially of the ſimple and vnlearned, is, to know throughly the way that bringeth vs thither, which is onely IESVS CHRIST, *the Way, the Truth, and the Life, Iohn* 14. And ſo did our Sauiour anſwere: for being curiouſly demanded of one, how many ſhould be ſaued: hee told him the meanes how he ſhould be ſaued. And ſo muſt we do alſo, and not feed the fancies of men, or delight their vaine humors. I am ſure there be many men that will aſke what wee ſhall do in heauen, and what we ſhall eate and drinke, or whether wee ſhall bee clothed there; which cannot tell how

to

to come thither, if they were demanded the queſtion. And what a madneſſe is this, to ſtriue for the ſhadow, and let the body goe? to inquire to know things which we are not commanded to ſearch after, and to let go thoſe things which we are bound to know. And this vice is moſt common to them whom we terme, *Fine witted fellowes*, which contemne common and neceſſary queſtions, to ſeeke out deepe and profound queſtions, nothing at all tending to godlineſſe, but rather to the ſubuerſion and ouerthrow of all Religion and honeſty. Theſe men the Holy Ghoſt doth will vs to auoid, & ſeeing they are fooles, to anſwere them with ſilence to their fooliſh queſtiõs. Theſe things breed ſtrife and controuerſie about words, & they are like to that ſerpent *Hidra*, which of one idle head bring forth a great many to deſtruction. Here is no mention made of hell or death, becauſe all that is in this Confeſſion of faith, is ſet downe for the onely comfort of the godly, and not for their

their terrour. Notwithstanding as there is a life, and a great reward for the godly after this race is ended. So is there a hell and second death prepared of old for the wicked and reprobate. For our Sauiour Christ speaking of this life, speaketh also iointly of the euerlasting destruction in fire, which is for the Diuell and all his Angels, and those that in this life haue serued him here with their bodyes and soules, & all their members, *These* (saith Christ) *shall goe into euerlasting paine. Math.* 25. Where *Origen* and all those that thought this paine shold not be for euer, are most plainly confuted: for Christ affirmeth it to haue no end. To this saying of Christ agreeth that in *Esay, chap.* 30. *vers.* 33. *Tophet is prepared of old, it is euen prepared for the King, he hath made it deepe and large, the burning thereof is fire and much wood: the breath of the Lord like a riuer of brimstone doth kindle it.* Here is a full description of Hell: For by *Tophet* hee meaneth *Hell*. Hee declareth moreouer when in it was made,

made, *euen of old*; for whom also, *for the King*; hee meaneth the King of *Babylon*, enemy to the Church, signifying that God respecteth no mans person, but that hell is as well prepared for Kings & Queenes, for Lords and Ladies, and for great men, as well as the poore, that doe not beleeue. Yea, the greatest part of men goeth this way, in euery estate and degree: so that we had need to looke about vs, *to enter in at the straight gate, for few there be that find it, but many that passe by the broad way*, *Matth.* 7. For this *Tophet* is deep and large to containe and to receiue many; yea, moe Noble-men shall goe thither, then to Heauen. The Prophet describeth the paine of it, by fire burning with much wood: the continuance is for euer, because the breath of the *Lord* which endureth for euer, doth kindle the fire, as a riuer of brimstone. The ioyes then of heauen are not so vnspeakeable, but that the torments of hell are as intollerable.

Wherfore the wicked, though they

be not moued with the pleasures at the right hand of God, to come vnto him by repentance: yet in my iudgement the exceeding great torments of endlesse hell fire should moue them to amend. For surely (dearely beloued) if all the paines that may be deuised in this life, all the sicknesses that euer haue beene, all the torments of tyrants, all the griefes of minde that may be, were all of them laid together, and compared to this hell fire, these paines (how great soeuer they seeme to bee here) are but flea-bitings, yea rather pleasures in respect of this hellish fire, it is so great. And this fire, although it be so great, yet shall it burne for euer and euer, not only the body, but also the soule, the minde, the conscience, and all the Inner parts of the damned sort. And when they haue beene there as many hundred thousand yeares, as there are peeble stones in the sea shore, yet shall they not then come out, but continue still, as if they were to begin anew. For Christs words are true, this *fire is*

euer-

euerlasting, and can neuer bee quenched, Mat. 3. & 25. It were wel with *Iudas*, if hee might come out of this wofull paines when he hath suffered them so many hundred thousand millions of yeares, as there are starres in the firmament: but this cannot be granted vnto him. If men therefore would cõsider these two extremities, wherein is no meane: of the ioyes of Paradise, which are endlesse, and of the torments of hell, & the wrath of God which also hath no end: then surely would they liue in feare & godlinesse in this present world. For as heauen is full of ioy and mirth: so hell is full of dolor and sorrow: and as in heauen is continuall reioycing, and peace of minde, so is there in hell a perpetuall weeping, with gnashing of teeth for woe and paine. As the glory of the Lord shal enlighten the elect with his gratious countenance, so shall the great maiesty and wrath of the Lord, presse downe the vngodly for euer. Finally, as in heauen the Saints shall haue all things to do them good that

they can desire: so in hell the damned Spirits shall haue nothing to refresh them, not so much as a drop of cold water (which is but a small thing) to coole their tongue withall. And as I said before, of heauen and heauenly ioyes, so may I speake of this second death: that if all the men in the whole world would goe about to expresse these torments, with all their eloquence and learning, yet shall they neuer be able to doe it: they are so vnspeakeable, and not to bee vttered of any man. And these are the righteous iudgements of the Lord, that he to the wicked might be knowen to be a iust and terrible God, to reward impenitent sinners after their workes, as they haue deserued. *For this end* (saith the Lord to *Pharaoh*) *I haue stirred thee vp, that I might shew my great power and might vpon thee, in punishing thee accordingly.* Let the wicked therefore take heede, for there will come a day that will pay for all: and then what aduantage will it bee, to haue gotten an houres pleasure,

with

with the purchase of euerlasting woes? But these things, and these euils, by the benefite of *Iesus Christ*, are farre from vs, and shall not come neere the dwelling of the righteous. Wherefore we ought (with *Paul*) *to giue thankes alway to God, because that from the beginning hee hath chosen vs to saluation, through sanctification of the spirit*, and beliefe of the truth: Neither hath he appoynted vs to wrath, as he hath the wicked, but to obtaine this *Euerlasting life*, whereof we speake, by the meanes of our Lord *Iesus Christ*, which dyed for vs, that whether we sleepe or wake, wee should liue together with him. In the meane season it is our part to stand fast, and not to bee remoued from this faith, but to lay hand of this eternall life, whereunto we, through the benefite of the Gospell preached, are called freely of GOD, with an holy calling, not according to our workes, but of his goodnesse. Wee must also fight this good fight of faith, and striue lawfully, if we hope to be crowned, and

to continue to the end, wee muſt endeuour that wee may bee ſaued: for they that ſhrinke back, looſe this excellent reward, for the which we are commanded *to ſell all that we haue, & buy it, Math.* 13. We haue now heard the meaning of all *the twelue Articles of our Chriſtian faith*, which are neceſſary to ſaluation: Firſt, we haue ſeene the *Article* that concerneth our truſt in *God the Father*, and what things we learn by it. Secondly, we haue declared the *Articles* which containe *the myſteries of Chriſt Ieſus, with our Redemption & Glorification*, and other benefites apertaining therunto. Thirdly; *the beliefe in the Holy Ghoſt, the third perſon in Trinity*, hath bin opened vnto vs, and what comfort may thereof ariſe to the faithfull. Fourthly & laſtly, the *Articles* concerning *the Church, and the beneſites thereto belonging*, haue been expounded, as God hath giuen vs grace. Theſe things are written, that wee might beleeue that IESVS CHRIST is the Sonne of God, and Sauiour of the world, and that in beleeuing

leeuing wee might haue life through his name. Seeing then we haue heard these things, let vs (as the holy and blessed Apostle of Christ, Saint *Peter*, willeth vs) *bee ready alwayes to giue an answere to euery man that asketh vs a reason of the faith and hope that is in vs, with meeknesse and reuerence.* And now let vs giue thankes, as we are continually bound, to our heauenly Father, in that it hath pleased him to make vs Christians to beleeue these *Articles* of our faith, to our great and endlesse comfort. And let vs pray vnto him withall, in the name of his wel-beloued Sonne, that hee would giue vs grace to grow more & more euery day in this Faith, that wee may not only liue in it, but also in the end of our dayes die in it most constantly, that so wee may bee blessed. And that it would please him to giue this grace, not only to vs, but to all people and nations of the earth, especially to his vniuersall Church, whereseeuer it bee dispersed abroade in all quarters of the earth. And in this

Church let vs pray for the ſtate of all Kings and Princes, that wee may liue a godly and quyet life, with all peace and honeſty; eſpecially, let vs commend to his ſauour the Church of *England*, deſiring him to bleſſe it as he hath done theſe many yeares, and to continue his holy *Goſpell* amongſt vs, although we for our vnthankfulneſſe haue deſerued to haue it taken away from vs long agoe. Deſire wee of him in mercy, ſtill to behold his ſeruant, our moſt gratious King and Soueraigne, that he may ſtill be zealous to ſet forward the Goſpell of Chriſt, and to roote vp all ſuperſtition and Idolatry within his Realme, that hee may be wiſe to fore-ſee and preuent all miſchiefes and dangers, that are like to hang ouer our heads, that ſo hee may haue a long and a bleſſed reigne ouer vs, to his glory, the profite and commodity of all his louing ſubiects. Let vs likewiſe deſire of God, to bleſſe all his moſt honourable Councell with true godlineſſe and wiſedome from aboue, that they

they may boldly and ſtoutly miniſter to his Maieſty the beſt aduice, for the better ouer-ſeeing and gouernment of this Chriſtian Common-wealth wherin they liue, that all their counſels and pollicies may eſpecially bee directed to the honour of God. Pray we him to bleſſe the ſtate of the Miniſtery of this land, the Biſhops and Paſtours of his word, that not onely in word, but alſo in good and godly conuerſation of life, they may beautifie the glorious Goſpeil of IESVS CHRIST: beſeech we him to roote out from his Miniſtery all rauening wolues, Papiſts, Atheiſts, blinde and vnlearned Miniſters, and dumbe dogges, which ſeeke only to fill their bellies, and not to edifie their Congregation: that if it bee his will, hee wold giue to euery Church her faithfull & wiſe diſpenſer of the myſteries of Chriſt. And becauſe the Schooles of good learning, are as Nurſes and Wel-ſprings thereunto, let vs deſire Chriſt to giue his Spirit amongſt them alſo in the Vniuerſities, that

good

good learning and godlineſſe may growe, and increaſe daily more and more. Laſtly, for the whole body of this Common-wealth, let vs pray, that God would keepe them all in his feare, from the higheſt to the loweſt, and giue them dutifull and obedient hearts toward their Prince and Magiſtrate, which are by his authority ſet ouer them, for their well-fare and happineſſe. Theſe things, and all other graces, hee onely grant vnto vs, which only is able and wiſe, and hath immortality, which dwelleth in the light that no man can ſee, to whom with his Sonne *Chriſt Ieſus*, and the *Holy Ghoſt*, his infinite power, be rendred all praiſe, honour and glory, for euer and euer,

Amen.

The Lord be praiſed.

A DECLARATION OF THE HOLY COMMVNION.

THE Holy *Communion*, called alſo *The Lords Supper*, was ordained not of any mortall man, but of the Lord *Ieſus* himſelfe, that as often as wee come vnto it, (for often it is to be receiued) we ſhould remember the great loue of our Maiſter Chriſt, who loued vs ſo wel, that he gaue his body and bloud for to redeeme vs from all our ſinnes. That this great benefite ſhould neuer bee forgotten of Chriſtians, he inſtituted that wee ſhould receiue bread and wine, in the remembrance of his death,

death, and therefore this Sacrament hath two parts: the one is of the outsignes, *Bread* and *Wine*, to put vs in minde, that as bread doth nouriſh the body, ſo doth Chriſts body nouriſh our ſoules, receiued ſpiritually by faith into our hearts; *Eph.* 3. 17. And as wine doth refreſh vs, and quench our thirſt, ſo doth his bloud refreſh our mindes, and waſh them from ſinne, and quench the ſpirituall thirſt of our ſoules: and this Sacrament of *Chriſt: death* is not giuen vs in bread onely, but in wine alſo, to teach vs that Ieſus Chriſt is all in all vnto vs, not onely meate to feede vs, *Iohn* 6. 35. but alſo drinke to quench our thirſt, as he ſaith, *Iohn* 7. 37. *If any man thirſt, let him come to mee and drinke.* And ſo hee is alſo our apparrell: *Put you on the Lord Ieſus, Rom.* 13. 14. The other part of this Supper is ſpirituall: *The Remiſſion of ſinnes*, and heauenly graces receiued of vs, as truely as wee receiue the ſignes of them, if wee beleeue: for this is to confirme our faith in this matter, that

that wee ſhould doubt no more of Gods fauour, then wee doubt whether wee haue receiued the viſible ſignes. Now for the comming to this Supper, that wee deceiue not our ſelues, we muſt haue theſe two *things*: Firſt, repentance of our former ſinful life, to be ſory for that which is done, by trying and examining our ſelues, whether we bee ſorrowfull or no for our offences. Secondly, we muſt haue faith in Ieſus Chriſt, that yet we deſpaire not for our great ſins, but truſt to haue mercy at his hands, when we calvpon him, ſo that before we come vnto this banquet, wee muſt prepare our ſelues to come worthily, reuerently, in faith, hope, and loue. This is the examination. In receiuing of it our minds muſt not bee on the bread and wine, or vpon any other earthly things, but vpon *The Body and Bloud of Ieſus Chriſt in Heauen*, ſignified vnto vs by theſe things belowe. After wee haue receiued, wee muſt giue vnto Chriſt moſt humble and hearty thankes, for feeding vs with his body and

and bloud, and meditate and thinke vpon this continually, and not returne to our old life againe. Thus doing, you ſhal be ſure to come as the *Lord* requireth, and as a good *Chriſtian* ought to do. Which he grant vnto you for his mercies ſake,

Amen.